THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For DECEMBER, 1809.

" Un homme *partial* est exposé á de petites mortifications. Un homme sujet á se laisser *prevenir*, s'il ose remplir une dignité ou séculiere, ou ecclêsiastique, est un avengle qui veut peindre, un muet qui s'est chargé d'une harangue, un sourd qui juge d'une symphonie, foibles images & qui n'expriment qu'imparfaitement la *misère* de la *prevention*. Il faut ajouter qu'elle est un *mal désesperè*, incurable, qui infecte tous ceux qui s'approchent du malade, qui fait deserter les égaux, les inférieurs, les parents, les amis, jusqu'aux médecins ; ils sont bien êloignés de le guérir s'ils ne peuvent le faire convenir dé sa maladie, ni des remedes, qui seroient d'écouter, de douter, de s'informer & de s'éclaircir. Les flatteurs, les fourbes, les calomniateurs, tous ceux qui ne délient leur langue que pour le mensonge & l'interet, sont les charlatans en qui il se confie, & qui lui font avaler tout ce qui leur plait: ce sont eux aussi qui l'empoisonneut & qui le tuent."

BRUYERE.

Characters of the late (Right Honourable) *Charles James Fox, selected, and in part written*, by Philopatris Varvicensis. Two volumes, small 8vo. pp. 833. 20s. Mawman, London; Belcher and Son, Birmingham. 1809.

SINCE we first commenced our critical labours, we have never felt so much difficulty, so much diffidence, nay, so much *awe*, in approaching a book, or in opening a subject, as we felt at the first sight of these volumes. We are not accustomed to shrink from the dissection of a travelling knight, (we do not mean a *Chevalier d'Industrie*) of a titled author, of a scribbling M. P. or even of a D. D.; but when we approach a Prince of Pedagogues, a wholesale trader in Greek and Latin, a dictator in the science of literary contention, and, withal, a *British Critic* by profession, we naturally fall back appalled, and shudder at our own temerity, in presuming to question the infallibility of so erudite, and so accomplished, a scholar.

The very title-page *smells of the shop*. The author disdains the use of his mother tongue. English is a language too vulgar even for the conveyance of his *name* to the public. *Philopatris Varvicensis!* how grand, how sublime, must such an appellation appear in the eyes of the Birmingham manufacturers, who would look down with contempt on the low, vulgar, DOCTOR PARR. But why, good Doctor, assume a mask which cannot disguise? If you meant to conceal from the public the author of the book, you should have written plain Doctor Parr in the title page, and nobody would have ascribed it to you; and if you had no such intention, why not prefix your own name to the publication? We will tell you why; because by so doing you would pursue the beaten track, you would follow the vulgar example of inferior writers, of William Shakespeare, John Dryden, Alexander Pope, Isaac Newton, Bishops Burnet, Warburton, Hurd, Porteus, &c. &c. And this would suit neither the inclination nor the practice of one who aspires, and who claims, to be, PAR OMNIBUS MAJOR. We are well pleased, however, that the expressive, though hacknied, appellation of *Philalethes*, was not assumed by you, because we shall have occasion to shew, before we take our leave of you, that you have no legitimate title to it.

The Greek quotation in the title page, of *only nine* lines, is, of course, correct: but we were somewhat staggered at the first *English* word, as it led us to suspect that the author meant to accuse the object of his panegyric with having played a *double part* in life. Characters! A man's character may, indeed, be delineated by different pens; but he cannot, on that account, we conceive, be said to have different characters.

The first volume opens with a short preface, part of which we shall extract, as explaining the author's views, intention, object, and plan, much better than we could explain it for him.

"It was thought by some friends of Mr. Fox that a collection of the best written Characters which had been drawn of him soon after his death, would not be unacceptable to the public. Those which are here presented to the reader, have been selected from many others with the utmost impartiality. They were written by men of different parties, and perhaps, even to distant generations they will not be wholly uninteresting, by the views which they exhibit of Mr. Fox's merits or demerits, as they were estimated by some of his intelligent contemporaries.

"The Editor has exercised his own judgment in republishing the whole, or what appeared to him the more important parts, of the articles which he found in newspapers, in periodical works, in

sermons, and even in poems where the name of Mr. Fox was incidentally introduced. Remembering the ingenuous and artless mind of Mr. Fox himself, the Editor has excluded some complimentary statements, which, upon careful enquiry, he had reason to believe unsupported by facts. He thought it his duty to incorporate frequent commendations of Mr. Pitt. He has not refused admission to many censures upon Mr. Fox. But he has rejected all coarse and acrimonious invectives, because he was convinced that they would be disgusting alike to the warm admirers and the honourable opponents of that illustrious statesman. He supposes that, by anonymous writers, no offence will be taken at his endeavours to give additional notoriety to compositions, the selection of which is a proof that his own mind was not unfavourably impressed with the propriety of the matter, or the graces of the style. He trusts, too, that his excellent friends Dr Symmons and Mr. Belsham will excuse him for having made some extracts from the judicious and elegant discourses which they delivered from the pulpit, and afterwards committed to the press.

" The character of Mr. Fox, which some years ago appeared in the Preface to Bellendenus de Statu, is inserted with the permission of the author, and the same person is to be considered as the writer both of the Letter and the Notes, which are placed at the conclusion of the work. Having separated several quotations from classical authors, and several remarks upon Mr. Fox himself, from the text of that Letter, and having thrown them into Notes, the writer did not chuse to disturb the epistolatory form in which they had been originally prepared; and for the sake of consistency, he preserved the same form in all the additional Notes.

" It is necessary to state, that his observations upon our Penal Code was suggested to him by the remembrance of a most serious, and in truth, nearly the last conversation which passed between himself and Mr. Fox; and upon this circumstance he would rest his apology for submitting them, on the present occasion, to the consideration of the public. As he had expressed some of his expectations upon the probable merit of Mr. Fox's History in the earlier part of his Notes, and before the appearance of the work itself, he could not, with propriety, be quite silent when that History had seen the light, and when it was in his power to form a more correct opinion of its excellencies and its faults. He is aware that some controversial discussions, which in justice to Mr. Fox's memory, he could not avoid, will be interesting chiefly to ecclesiastical readers. But it should not be forgotten that among them will be found many persons of learning, sense, and virtue, to whose esteem Mr. Fox, if he were living, would not be indifferent, and to whose judgment therefore is more particularly addressed the vindication of Mr. Fox's principles from the severe charges brought against them in a periodical work, which has, and deserves to have, a very extensive circulation, and a very favourable reception, among the teachers of the established church.

"As to the Notes, which in number and size have imperceptibly grown far beyond the original expectation of the Editor, he must content himself with stating, that the additional ones suggested themselves to his mind when he was gathering a rank and huge bundle of errata in the sheets printed off---that the matter contained in them and the preceding ones, relates to subjects which he thinks important—that he in all probability will have no future opportunity for communicating his opinions upon those subjects, and that he sees no reason for believing even the present communication of them likely to be unacceptable to that class of readers to whose decisions upon questions of criticism, politics, and ethics, he is disposed to pay the greatest respect."

In the name of common sense and plain dealing,---much as Dr. Parr may despise such homely deities,---let us ask, whence proceeded the pitiful affectation of mystery about the preface to Bellendenus, "inserted with the permission of the author," whom all the world knows to be the Doctor himself? What necessity for such quibbling and juggling on such a subject? It is contemptible, it is pitiful, it is puerile. So Mr. Belsham, it seems, is one of the Doctor's "excellent friends." *Pares* cum *Paribus*;---but quere, is it Mr. Belsham, the perverter of British history, or his brother, the perverter of Holy Writ? The Jacobin historian, or the Unitarian preacher? But, on looking at the passage again, we find that the panegyric was extracted from a discourse delivered from the *pulpit*; so that we take it for granted Dr. Parr's excellent friend is the successor to Mr. Lindsey, in Essex Street. Congeniality of opinion has been declared, by one of Dr. Parr's favorite authors, to be the basis of friendship; but as a Christian divine cannot be supposed to agree, in opinion, with a man who degrades the founder of the Christian faith, the Son of God, into a mere mortal, we must conclude that it is in *politics*, and not in *religion*, that the congeniality of sentiment must be traced, in the present instance. Now, it so happens, that laxity in *religious* principles generally produces laxity in *political* principles, and vice versâ; and, therefore, it is not very astonishing that nearly all the Unitarians should be infected with Jacobinism. Is Dr. Parr, then, a Jacobin? it will probably be asked. Our answer is, Nescio;---but, we *believe*, he is a modern Whig, or a Semi-Jacobin; and we know that between the Jacobins and himself, in 1792, there was a perfect conformity of opinion upon important points.

"The periodical work" which, the Doctor asserts, "has, and deserves to have, a *very extensive circulation*, and a very *favourable reception*, among the teachers of the established

church," is the very work in which his own critical talents have been long and often employed. Hence, this praise of a publication which has uniformly maintained and supported political principles, as opposite to those of the Doctor as our principles are to the principles of his excellent friend Mr. Belsham. Has the cause of truth been promoted by this vain attempt at the amalgamation of heterogeneous particles? This is an inquiry in which, were we at liberty to pursue it, the public would feel no common interest. We shall merely, however, observe, for the present, that whatever doubt may be entertained of the benefit which the work itself may have acquired from the Doctor's contributions, it is certain that the Doctor himself has derived some advantage from his connection with it, since it has secured him from some severe and well-merited castigations for certain Jacobinical sentiments which the Doctor, whose zeal is not always tempered with judgment, had the temerity to publish, at a period when Jacobinism was making rapid strides in this country. Yes, the conductor of that work, less anxious for the cause of truth than for the Doctor's assistance, refused to insert some salutary reproofs of a Jacobinical rhodomontade, in which the Doctor imprecated the vengeance of Heaven upon all those Sovereigns who should dare to oppose the French. But that we may not be suspected of misrepresenting him, we will insert the passage to which we allude.

"If, indeed, the threatened crusade of RUFFIAN DESPOTS "should be attempted, it will, in my opinion, be an outrageous "infringement upon the laws of nations; it will be a SAVAGE "CONSPIRACY against the written, and the unwritten, rights of man-"kind; and *therefore*, in the sincerity of my soul, I pray the "righteous Governor of the universe, the Creator of men, and the "King of Kings, I pray him to abate the pride, to assuage the "malice, and to confound the devices, of ALL the parties directly or "indirectly engaged in this complicated SCENE OF GUILT AND "MURDER! this insult upon the dignity of human nature itself! "this TREASON against the majesty of God's own image, rational "and immortal man!"—*A Sequel to a printed paper, &c.* p. 73.

That this passage involved principles and opinions at direct variance with those on which the Review in question was professedly established, and which it had uniformly supported, will not be denied. Consistency, therefore, required a marked and decided reprobation of the passage whenever a fair opportunity should occur for the purpose. Some idea, then, may be formed of the closeness of the connection between the

Doctor and the conductors of that work, and of the value which *they* placed on *his* assistance, by their refusal to do that which constituted an essential part of their duty, out of tenderness to him, whom they declared they had particular reasons for not wishing to offend. The same consideration, too, will enable us to conjecture, pretty accurately, the motive, and justly to appreciate the worth, of the Doctor's commendations of that review. The passage, however, did not escape the censure which it deserved, from writers less squeamish, and less interested. A remark, on the passage above-noticed, by one of those with whom, though we may agree in essentials, we may probably differ on subordinate points, we shall extract, as being not less pointed than just. "The reflections which arise in the mind "on the perusal of such passages as these, are too numerous to "admit of compression into the small compass of a note. One "observation only I shall allow myself. That an English "clergyman should select a passage from a prayer appointed to "be read in time of war, for the express purpose of imprecating the divine favour on the arms of his sovereign, and defeat "on those of his enemies, and directly reverse its application, is, "I conceive, a fact, without a precedent, as without an "excuse. The stress laid upon the word ALL, which is "printed in small capitals, would, of itself, suffice to demonstrate the writer's intentions of including Great Britain in "his general anathema. And he cannot but be sensible that, "if the paragraph had been written a few months later, (and "the *intention* is indisputably the same) it would have involved "him in something like the guilt of treason, not, indeed, "'against the Majesty of God's own image, rational and immortal man,' but against that sovereign to whom he owes "exclusive allegiance, and against those laws to which he owes "implicit obedience."

One word as to "the *very extensive circulation*, and the *very favourable reception*, among the teachers of the established church," which the Doctor so confidently affirms this periodical work to enjoy. An assertion so positive should not be loosely made, nor yet without authority. We confidently meet it, however, with an express *negatur*. The circulation is *not* extensive; and though the work may be favourably received by many teachers of the established church, we know that it has been objected to, on various accounts, by many of the soundest divines; and that there is even *episcopal* authority for censuring its tameness and lukewarmness. We must here be understood to speak of the plain facts themselves, without impeaching the merit of the work, and without presuming to deny that it is entitled to even more protection than it receives. But the

Doctor's vanity, (and he is the most insufferable, and the most inflated, egotist in England) probably led him to believe it impossible that any work, which he honoured with his occasional communications, could fail to have a most extensive circulation. And if he had simply stated it as a matter of belief, and not as a matter of fact, we should not have taken the trouble to correct him. We now bid adieu to the Preface; and direct our attention to the contents of the work itself. The first 175 pages, printed in very small letter, are filled with extracts, from various publications daily, weekly, and monthly; from newspapers, magazines, and reviews; from the Sermons of Methodists, Unitarians, and Churchmen; from the productions of writers in prose, and writers in verse, in all of which the character of Mr. Fox has been, either partially, or wholly, delineated. To these, of course, our remarks will not be extended; nor should we have offered a single observation on any one of these extracts, had we not perceived one amongst them, professing to be extracted from the Critical Review for March, 1808, and to be written by the Rev. Robert Fellowes, who is the country-friend and associate of Doctor Parr. A more profligate violation of truth, a more impudent and more senseless mass of calumny, than Mr. Fellowes has contrived to crowd into seven pages of what he is pleased to term a "Character of Mr. Fox," it has seldom fallen to our lot to contemplate. The calumny, it may easily be supposed, is not directed against Mr. Fox, but is aimed at his great political rival, Mr. Pitt. On this account, and farther, because the name of the author is annexed to it, and because, from his known intimacy with Dr. Parr, we have a right to conclude, that it would not have been inserted, unless approved by the Doctor, we shall take the trouble of holding it up to our readers in its proper colours.

We leave it to readers of kindred minds with this critical reviewer, to understand and to explain what he means, by "the moral and intellectual peculiarities which designate the idiom of character." To us this appears little better than pompous nonsense. It is not, however, to his nonsense that we object, but to his falsehoods, his misrepresentations, and his calumny. To his bold assertion, that "the energetic activity of his (Mr. Fox's) reflective genius was sufficient to impress its own convictions on the whole intellectual mass of the country, in which a sordid selfishness had not blinded the mind, hardened the heart, and destroyed at once the fabric of patriotism, and the love of liberty," the whole country can give the most positive contradiction. To what does this bold, this arrogant, this audacious, assertion amount? Plainly to this, that the heart of every man who was not convinced by Mr. Fox's arguments, on all public

questions, was hardened by sordid selfishness, and impervious alike to the feelings of patriotism, and to the love of freedom! When we recollect, that, during a large portion of Mr. Fox's political career, he could convince not more than some thirty or forty, out of five hundred and forty-five, members of the House of Commons, by his arguments, and this notwithstanding frequent appeals to the people, by the dissolution of Parliament; and that amongst his most decided opponents were many of the best and wisest members of the community, including the King himself, who erased his name from the list of his Privy Councellors, we know not which most to admire, the ignorance, or the impudence, of Mr. Fellowes. But when we see the most respectable part of society grossly calumniated, taxed with sordid selfishness, with want of patriotism, with indifference to liberty, because they were not converts to the political doctrines of Mr. Fox, we want words to express our opinion both of the head, and the heart, of the man, (and that man a minister of the God of truth) who can be so foolish and so base as thus wantonly to asperse his betters.

"The various opinions, (pursues Mr. Fellowes) which Mr. Fox delivered during the long course of his public life, contain a treasure of political philosophy, which no Statesman can study without becoming more *benevolent* and more *wise*." Among the most remarkable and most striking of these opinions, were the following: 1. That the Sovereignty of every state was vested in the people. 2. That the French Revolution was the most stupenduous monument which human *wisdom* ever raised to human *happiness*. And 3. That if the people are dissatisfied with a law, they have a right to resist it, and their resistance is reduced to a mere question of *prudence*. That these positions have been all solemnly advanced by Mr. Fox, is a fact too notorious to admit of doubt, or to require proof. Neither Dr. Parr, nor his pupil, Mr. Fellowes, will venture to deny it. When they do, it will be time enough to refer to the pages of the Parliamentary Reports, in which they are faithfully registered. We will ask our readers, then, whether, in these positions, are to be descried any proofs of wisdom or of benevolence in the orator; whether they are calculated to impart either wisdom or benevolence to Statesmen? Do they not exhibit, on the contrary, a rare specimen of political folly, a gross perversion of human intellect, and a direct encouragement to disloyalty, disaffection, and revolt? We call upon Dr. Parr either to defend these monstrous positions, the first and last of which, we maintain, are incompatible with the existence of any regular government, as being destructive of those bonds of subordination, by which the political fabric is held together, or

else publicly to disavow this empty and unqualified panegyric, to which he has laboured to give currency and credit, by lending it the sanction of his name. We pledge ourselves to meet the Doctor on this ground, all formidable as he is as a literary antagonist, should he feel bold enough to venture on it, and to fight him, hand to hand, and foot to foot.

In the very next sentence Mr. Fellowes '*clenches the nail*,' and deprives the object of his fulsome flattery of all those palliatives and excuses, which we are ever disposed to allow to that intemperance of language which party spirit is too apt to produce, and to those unguarded expressions which the heat of debate will sometimes engender. This unmerciful panegyrist leaves to Mr. Fox no possibility of retreat; for he gravely assures us, "The notions which he uttered were not taken up at random, and again laid down without consideration, as interest or passion might impel. The axioms which Mr. Fox embraced as the pole-star of his political conduct, and which he inculcated as the best means of promoting the happiness of nations, were deduced from a profound and comprehensive survey of human affairs, from an intimate acquaintance with human nature, and from an enlightened view of the end for which government was established. *His political sentiments, originating in principles which are as immutable as the attributes of the Deity, from which they are derived*, were not subject to any vicious defection, or capricious fluctuations. Thus no statesman ever exceeded Mr. Fox in his *consistency* or probity. Tergiversation is reckoned the peculiar failing of politicians; *but we do not remember any one instance* in the life of Mr. Fox in which he ever renounced any of the great and leading principles which he ever advanced."

These bold assertions present a variety of subjects for reflection, and for comment. In the first place, according to Mr. Fellowes, from whatever source the political sentiments and opinions of Mr. Fox were derived, they were the result of meditation and study, the fruits of deliberate conviction. On this he seems, indeed, anxious to build the merit and the fame of his idol. Those opinions, then, which we have noticed; and which, we contend, were subversive of the very foundations of government, and indeed of civil society, those opinions which made allegiance a matter of choice, and rebellion, in some sort, a duty, flowed from the rooted principles of Mr. Fox's mind! If this had been advanced by a young enthusiast, with more zeal than judgment, we should not have been surprized; but that a hoary veteran in the field of politics should thus contribute to give a fatal wound to the object of his admiration, is truly wonderful! For the blasphemy contained in the

last sentence but one of the passage which we have quoted, Mr. Fellowes deserves the utmost severity of reproof. Mr. Fox's opinions derived from the attributes of the Deity! Mr. Fellowes cannot read his Testament without finding in its sacred pages the very reverse of what Mr. Fox affirmed to be true. Let him compare Mr. Fox's exhortations to *resistance*, with the apostolic injunctions to *obedience*, and then blush at his own presumption.

But Mr. Fellowes's closing remark, in this curious passage, is not the least surprizing of the whole. We suspect he is the very first man who was fool enough to believe, (or knave enough to advance, if he did not believe it) in the *consistency* of Mr. Fox's political opinions. Has Mr. Fellowes been asleep for the last thirty years? Did he never hear of the coalition between Mr. Fox and Lord North? and did he never read the parliamentary debates, and the political pamphlets, of that period? If he had read them, he must have acknowledged, that a more *inconsistent* public character than Mr. Fox is not to be found in the political biography of any age or country. And if he had not read them, he was wholly unqualified for the task which he has, so rashly and so presumptuously, imposed on himself? Did he never hear of the solemn declarations of Mr. Fox, that he would never act with Lord North, and of his subsequent connection with him? Did he never know that, at one time, Mr. Fox most positively averred that the voice of the people was to be found no where but within the walls of the House of Commons, and that, at another, he affirmed, with equal confidence, that the voice of the people was not to be looked for in that House, but in the popular meetings, in different parts of the country? That Mr. Fox did this, is within the knowledge and recollection of thousands, and, fortunately, is still susceptible of proof. Does such conduct, then, present any character, feature, or mark, of *consistency* or *probity?* Neither Mr. Fellowes nor Dr. Parr, if disposed to meet the question fairly, will dare to say that it does. What, then, are we to think of a man who thus presumes to mock the credulity, and to insult the good sense, of the British public; who thus not only shuts his eyes against the most notorious facts, but advances the most palpable untruths! We wish, for the sake of the station which he holds in society, that we had no more proofs of this disposition and conduct to exhibit. But we have a high public duty to perform, and we will discharge it, fearlessly, and to the best of our abilities.

Mr. Fellowes next proceeds to draw a contrast between the political life of Mr. Fox, and that of Mr. Pitt, with a view

to fix on the former the impression of every virtue, and on the latter the stamp of every vice. According to this fanciful portrait-painter, Mr. Fox was all consistency and moral excellence: Mr. Pitt, all inconsistency, fluctuation, and change, and, consequently, dishonest and immoral! That there was a marked contrast between the characters of these two rival statesmen, all the world will acknowledge. But that the features of that contrast were the reverse of those which Mr. Fellowes has, almost ludicrously, assigned to them, the best part of the British public will be found ready to maintain; and history, we doubt not, will bear testimony to the fact. The politics of the two men were indeed, as he asserts "of a different complexion." But that those of Mr. Pitt, "instead of being extracted from those principles which are as unchangeable as the *moral properties of God*"—a loose and irreverent mode of expression, highly indecent in a clergyman, and not very intelligible withal—"were made up of artificial and fugitive expedients;" is an assertion which requires more proof than such a writer as Mr. F. is either able or disposed to produce, before it can obtain credit from any man of common sense, or of common honesty. The remainder of this contrast is too curious to be either omitted or mutilated, we shall therefore give it as it stands.

"The politics of Mr. Fox were always directed more to the good of others, than to his *own self*-advancement." This we are perfectly ready to admit, though with one memorable exception,—we mean his famous India-bill, which, had it passed into a law, would have secured to Mr. Fox a power not only greater, but paramount, in many respects, to that of the crown itself. Mr. Fox, however, generally speaking, had nothing selfish, or sordid, in his disposition.

"The politics of Mr. Pitt were less directed [directed less] to the good of others, than to the acquisition of power for himself. The possession of power was his object, and the retention of it was his end. His first, his last, and his *only* wish was power. If there be a ruling passion, this was his. Ambition is often the character of a great and generous mind; but the ambition of Mr. Pitt rested on a narrow base. It was selfishness in the extreme. We do not mean the selfishness which is concentrated in the lust of wealth, but in a thirst for power, which was not sanctified with any *devout emotions of beneficence*. Beneficence is what alone can consecrate the otherwise unholy longings of ambition. The ambition of Mr. Pitt consisted solely in a desire to be greater than his peers. Ambition was by no means absent from the mind of Mr. Fox; but it was an ambition of a nobler kind—it was never forsaken by justice, and it mounted even to the heavens on the wing of humanity."

Whenever Mr. Fellowes affects to be *sublime*, he becomes, in a certain degree, *nonsensical*. "Devout emotions of beneficence" is mode of expression which sets common sense at defiance. If he had substituted *benevolence* for *beneficence*, we should have known what he meant, because benevolence is a principle, or rather, perhaps, a *feeling* of the mind; but *beneficence* is the *act* of doing good;—now what the emotions of the act of doing good can be, we leave it to the metaphysical brain of this stupid critic to explain. The closing sentence is very petty, no doubt, but very foolish. It is not, however, of the *manner*, bad as it is, but of the matter, that we have chiefly to complain:—Through what kind of medium this writer has viewed the political character and conduct of Mr. Pitt, it is not difficult to conjecture. Never, surely, did the monster prejudice produce a more hideous offspring, than that which Mr. Fellowes has here laid before the public. He not only has grossly misunderstood the public character of Mr. Pitt, but he has wilfully misrepresented it. He has ascribed to that statesman qualities which he never possessed, and motives which he never entertained; while he has most studiously cast a veil over those generous principles of action, by which the whole of his public conduct was influenced and regulated. This is neither fair nor honest, from whatever cause the misrepresentation proceeds;—whether it originated in ignorance, or in malice, we pretend not to decide; we would rather leave the writer to settle the account himself between his head and his heart. That Mr. Pitt was ambitious, is, indeed, most true; but the possession of power, instead of being the end and object of his ambition, was only the means by which he sought to attain its true and only end, which was, the honor, the prosperity, and the happiness of his native country. He was not, indeed, that universal philanthropist, who looks with the same eye, and regards with the same feelings, the state and condition of every nation. His ambition, then, might be said, in one sense, to rest on a *narrow base*,—but that base was *Great Britain*—His native land, the land of his fathers, the only land of genuine, rational, liberty. If to this *love of country*, the pride and boast of the best patriots of all ages, Mr. Fellowes prefers that general philanthropy which, professing love for all, cares not for any, we envy him not his feelings, and refer him to his friend for the correction of his error. Dr. Parr's memorable Spital sermon will afford him some salutary information upon that subject. Mr. Pitt's ambition was, however, of a laudable nature, according to Mr. F.'s own criterion of honourable ambition, for it had *beneficence*,

or *the doing good*, for its object,—his country being the object of that *beneficence*. As to the imputed desire of Mr. Pitt to be greater than his peers, it never existed but in the distempered imagination of Mr. Fellowes. That he was greater than most of his peers is certain. Nature had made him so. But if it be meant that he had a desire to be placed higher than his associates in power,—such desire was the natural offspring of his ambition; and whether it was laudable or culpable, must depend entirely on the nature and object of his ambition. If these were, as we contend, honourable and praise-worthy, then was the desire which Mr. F. reprobates equally commendable.

In labouring to defend Mr. Fox from the charge of hypocrisy and double-dealing, Mr. Fellowes has imposed on himself a work of supererogation. No one ever said or thought that Mr. Fox was a hypocrite. He had an open frankness and ingenuousness of temper, which cannot be too much commended. But Mr. F. is not aware that an injudicious friend is often the worst of enemies; nor, that in defending Mr. Fox on a point on which nobody ever dreamed of attacking him, he lays him open to imputations of a much more serious nature. "He spoke what he meant, and he *always* meant what he spoke; what passed from his tongue never belied what was passing in his heart." Thus, while he praises his sincerity, he renders him responsible for all the unwarrantable, untenable, and mischievous doctrines which he advanced in parliament and elsewhere. Does Mr. Fellowes, or Dr. Parr imagine, that the rational friends of Mr. Fox will thank him for this? For our part, we think, that the most inveterate enemy which Mr. Fox ever had, could not have done more injury to his memory.

In further expatiating on the wonderful effects of this sincerity in the character of Mr. Fox, his panegyrist adds—"This was one of the great reasons, why his eloquence, *if it did* not make *the venal and corrupt hirelings of power abandon the wages of sin*, at least always excited the attention, and commanded the respect, even of the venal and corrupt." It is not for the purpose of denying the imputed effect of Mr. Fox's eloquence, that we have extracted this passage; but merely to hold up to reprobation the jacobinical rant of this Rev. calumniator. If there be any meaning in the sentence, it is meant to be asserted, First, that all who opposed Mr. Fox in the House of Commons were *venal* and *corrupt*; and secondly, that all who held places under the government were *venal and corrupt hirelings of power*, and received the *wages of sin*. We know very well, that all this, and much more, have been said, again and again, by the

arch-fiend Payne, by the clamorous advocates for *the written and the unwritten rights of rational and immortal man*, and by the patriotic supporters of the newly-discovered *sovereignty* of *subjects*, both in England and in France; but we really did not expect to see this senseless jargon revived and promulgated, by a man of education, who must, at once, perceive its mischievous tendency, its folly, and its falsehood;—by one, too, whose solemn duty it is to *guide* and not to *mislead* the people; to *instruct* and not to *pervert* their minds; to preach to them *truth* and not *falsehood*. According to this mad doctrine, though the business of the government, and the administration of its justice, involving all the important interests and concerns of social and civilized life, cannot, possibly, be carried on, without officers of various kinds to discharge the diversified functions of the executive power; yet all these officers to whom the public are infinitely indebted, are to have the brand of *venality* and *corruption* fixed upon them; and, for receiving, by the hands of their sovereign, the reward of their services out of the funds supplied for that purpose, by the representatives of the people, lawfully assembled, are to have the disgrace of taking *the wages of sin* charged upon them!!! Is Mr. Fellowes so hard driven as to take up with the offals of democracy?—Is he so sunk, so lost, as to become the scavenger of jacobinism?—We cannot bear to see the clerical character so degraded! We will not compliment his integrity at the expense of his understanding; and we will not, therefore, affect to believe, that he is not fully aware of the nature and tendency of this vile calumny. If he be not so lost in the contemplation of patriotic virtues as to disdain all other authorities; we advise him when he next preaches on the text—"The labourer is worthy of his hire," to draw a broad line of distinction, on scriptural authority, between political and judicial, and other, labourers. In the mean time, we shall just observe to him, that if it were true, that men who hold places under government are necessarily venal and corrupt, and receive the wages of sin, his idol, Mr. Fox, when in place, must have been in the same predicament with other ministers; and then, what becomes of Mr. Fellowes's *contrast*, and of his eulogy on the *probity*, *sincerity*, and the whole train of public and of private virtues?

It may be thought by some, that our remarks on Mr. Fellowes's precious production have been too severe; but let any candid, impartial person, read his character of Mr. Fox, and he will, we are persuaded, admit that our severity has fallen greatly short of his deserts. We shall now act a fair part

by him, and lay before our readers the concluding pages of his biographical sketch, who will then have an opportunity of correcting our judgment, if they find it erroneous, and of forming their own opinion upon the subject.

" ' Many who have no virtue themselves, or in whom the varnish of exterior decorum is employed as a substitute for virtue, have often vented their slanders on the vices of Mr. Fox. But, of those vices, which are of the most unsocial and malignant cast, we do not believe that one can fairly be laid to his charge. The impetuous ardour of his temperament, and the restless activity of his mind, which, in whatever was the object of pursuit, never stagnated in indifference, often made him pass the limits of discretion. But the frigid calculations of mercantile prudence seem to be suited only to ordinary minds. The mind of Mr. Fox was not of that class. But can it be said that Mr. Fox was ever guilty of a single act which tended to make any deduction from the happiness of his fellow-creatures? Did he ever seduce the wife or the daughter of his friend? Did he ever supplant a rival by fraud, or practice a single dishonest art to obtain any interested end? His vices, whatever they were, were injurious only to himself; and they made no deduction from the independence of the patriot, or the honesty of the man. If he wasted his patrimony at the gaming table, yet the good of his country was never the stake for which he threw. Can this be said of his great political opponent? He indeed was no gamester at Brookes's or at White's; but did he not hazard the safety of his country on the die of his own selfish ambition in the chapel of St. Stephen? If Mr. Fox lavished his own private fortune with inconsiderate prodigality, Mr. Pitt squandered the fortunes of the public with more criminal profusion. The vices of Mr. Fox did not diffuse their bane beyond the confines of his own circle; but we are all losers by the vices of Mr. Pitt. They have spread darkness, misery, and want over the land. The popularity of Mr. Fox was the spontaneous unbought homage of the heart; that of Mr. Pitt was purchased by pensions and emoluments. The popularity of Mr. Fox was the tribute of all the intellect, the worth and virtue in the nation; that of Mr. Pitt was the selfish brawl of rapacious money-lenders, mercenary jobbers, credulous dotards, senseless bigots, and hyprocitical priests. The heart of Mr. Fox was tenanted by none of those squalid forms which appear to have fixed their dwelling in that of Mr. Pitt. There was none of that suspicion, which marks a consciousness of evil; none of that envy which is corroded by the sight of what it affects to applaud and love; there was no space allotted to calumny; none to malignant insinuation; none to supercilious arrogance; none to tyrannic pride. But are not these qualities the most pestiferous of the progeny of vice; and from these can the same exclusion be allotted to Mr. Pitt as to Mr. Fox? Mr. Fox could have sat in the same cabinet with Mr. Pitt without any jealousy of his talents or his eloquence; but Mr. Pitt, who could

neither endure an equal, nor admire a superior, would not have rested till he had undermined his rival by secret intrigue and insidious machinations. That human kindness, which pervaded the bosom of Mr. Fox, could hardly be abated, and was never extinguished even by the inveterate hostility of his opponents; but Mr. Pitt always maligned the man who had the courage or the honesty to resist his imperious will. Mr. Fox was always an ardent friend, but never an irreconcileable foe; Mr. Pitt was not only an envenomed enemy, but a cold and suspicious friend. In Mr. Fox there was rather an excess than a dearth of those kind affections which endear the individual to all who come within the sphere of his attraction; but in Mr. Pitt the kinder sympathies were often absorbed in overflowing insolence and overbearing pride. In the sensitive temperament of Mr. Fox, all that is mild, generous, open, and urbane, were so happily mingled as to constitute what Mr. Burke called 'a man made to be loved;' but the bosom of Mr. Pitt was more like the palace of an eastern king, where suspicion stands at the door, and where hate, distrust, and tyranny stalk within the walls.

"'Mr. Pitt had religion and morality always in his mouth, particularly when he had any point to carry with the country gentlemen, who were lured by these tempting sounds to co-operate in the *pious crusade* against France; but though Mr. Fox was no formal religionist, yet the essence of religion, which centres in charity, was the predominant sensation of his heart. If religion consist in doing to others as we would that they should do to us; if it have any connection with a holy endeavour to preserve peace on earth and good will among men (and what Christian will deny this?) then we will venture to say, that Mr. Fox, who never made any shew of religion, was, in fact, one of the most religious men of the age. The great object of his political life was to prevent the havoc of war, and to preserve the world in peace. His exertions were indeed ineffectual, but they were unintermitted; and if he who saves the life of one man, deserve a civic crown, what recompence must be due to him who laboured, with so much constancy and zeal, to rescue millions from an untimely grave? If peace since the commencement of the Christian æra ever had a steady, a disinterested advocate, it was in Mr. Fox. Peace was his constant aim, his ardent hope, his living counsel, and his dying prayer.

"'The eloquence of Mr. Fox contains all the great qualities in which orators of all ages have been most ambitious to excel. It is varied, perspicuous, argumentative, cogent and profound. It agitates, impresses, interests, and instructs. It has nothing mechanical, affected, or constrained. It appears rather the effusion of nature than the product of art. There is in it a simplicity of diction often bordering on negligence, but never deviating into rusticity, and always made the vehicle for comprehensive knowledge, sagacious observation, and uniform good sense. These are its general characteristics. Mr. Fox never counterfeited emotions which he did not feel. When he became warmed with his subject, that

warmth was no scenic exhibition, but the actual mirror of what was passing in his mind. His intellect was of too elevated a species to court the aid of equivocation or disguise. Hypocrisy never stood sentinel over his thoughts. His conscience had not to answer for one act of dissimulation. Here Mr. Fox may take his stand on lofty ground, and bid defiance to every competitor among the statesmen of all countries and times. The oratory of Mr. Fox seldom sparkled with metaphorical glitter like that of Mr. Burke, or expatiated in a pompous procession of sonorous periods like that of Mr. Pitt. But though there was no vain display of exteriour magnificence, it was always animated with the spirit of liberty, of virtue, and of truth. His mouth spoke out of the fulness of his heart. Amplification is the privilege of orators; but Mr. Fox was not apt to swell common objects beyond their natural dimensions. No speaker was ever less addicted to bombast. When the speeches of Mr. Pitt are stripped of their gorgeous apparel, but few ideas are left; and those poor emaciated forms without any blood in their veins or flesh upon their bones. But the speeches of Mr. Fox are remarkable for fullness of thought. The ideas are not lost in a superfluity of words. There is not a swell of sound and an inanity of sense. The accurate knowledge of general nature, which Mr. Fox possessed, caused him to sprinkle his speeches with those maxims of philosophic truth which, deduced from the constitution of the world, and the complex relations of human life, are fitted to come home to men's interests and bosoms. Even the abstractions of Mr. Fox teem with practical life; they are general truths founded on a large induction of particulars, and susceptible of the most varied applications. In Mr. Pitt great and comprehensive views were forsaken for an attention to official minutiæ. He does not appear ever to have acquired the habit of generalization; but it is this faculty which eminently marks superiority of mind. Here Mr. Fox was resplendently great; here his more fortunate rival must in the judgment of every candid man resign the palm. There is in oratory as in morals an ideal of excellence which no individual will ever reach. Mr. Fox did not pass the bounds of human imperfection; but in promptitude, energy, copiousness, variety, and force, in the rejection of sophistry, dissimulation, and every unworthy art, in independence of principle and disinterestedness of conduct, in candour, sincerity, and truth, in patriotism and philanthropy, he may challenge a parallel with any orator in any age."

The first part of this extract contains as pretty an apology for dissipation and profligacy, as ever fell from the lips, or issued from the pen, of a *clergyman!* Far be it from us to reproach any man alive with the indiscretions, or the vices, of his youth, when a mature judgment has produced amendment of conduct;—still further be it from us, to censure such vices and such frailties, when he who was guilty of them has been sum-

moned to answer for them before a higher tribunal! But still we cannot sufficiently reprobate the lax morality of Mr. Fellowes, who descends to the degrading task, of fixing, as it were, a scale of vices; of marking the distinction between this vice and that; and of assigning to each its different degrees of atrocity. If this priest, instead of promulgating his own crude and mis-shapen ideas, had formed his notions from that book which ought to be his monitor and his guide, he would have taught the necessity of observing *all* the commandments of God, and the danger of breaking *any one* of them, instead of attempting to shew, that one vice is more amiable, or less dangerous, than another. And what shall we say of Dr. Parr, who has not only dragged this wretched article from obscurity, and given it publicity, but who has tacked the name of the author to it, for, as it appeared originally in an anonymous publication, in which it is not usual to give the names of the writers, we must take it for granted, that of Mr. Fellowes was not introduced. We have a right to conclude, under these circumstances, that the article was sanctioned with the marked approbation of the doctor, and that he thought it honourable to his friend. On no other supposition can we account for its introduction in this volume, and for the manner in which it is introduced. But, indeed, we have the doctor's own admission, that "his own mind was not unfavourably impressed with the propriety of the matter, or the graces of the style." What opinion, then, must be formed of the moral principles of the prebend of St. Paul's?

As to the qualities here ascribed to Mr. Pitt, they prove nothing but the perfect ignorance of Mr. Fellowes of the real character of that statesman, and his consummate assurance, in attempting a task, for the performance of which he has taken no pains to qualify himself. Indeed, Mr. Fellowes has assigned to Mr. Pitt qualities the very opposite of those which Mr. Pitt possessed; so much so, that if the reverse of the character drawn by Mr. Fellowes were to be adopted, it would come much nearer to the real character of Mr. Pitt, than that which Mr. Fellowes has drawn for him. In his preface, Dr. Parr observes, "He *thought* it his *duty* to incorporate frequent commendations of Mr. Pitt." And we suppose he *felt* it to be his *inclination* to insert some gross calumnies on his character, as a kind of balance to these commendations.

(To be continued.)

General Observations on the Philosophy of Medicine, with some anticipations of its future State, arising out of a Comparison of its progress with that of the Sciences in General. By Joseph William Gullifer, Esq. Pp. 148, royal 8vo. Printed by Ballantyne, Edinburgh. 1809.

EVERY youthful, benevolent, mind is deeply impressed with the necessity and practicability of "bettering the condition of the human species;" every experienced one is convinced of the extreme difficulty and slow progress of such an undertaking. The thoughts of reform, improvement, and advanced social happiness, captivate the imagination, and rouse all the generous emotions of the human heart; while the graver dictates of experience, and mature judgment, are directed to develope the diverse and complex machinery of civil society and human existence. In the one case, feeling gives a momentary sanction to almost every visionary project which promises some melioration; in the other, a consciousness and contemplation of the multifarious obstacles to improvement almost extinguish the wish for reform. From neither of these classes, then, can we hope for any great and substantial advancement in civilization. How far, indeed, either the species or the individual is susceptible of melioration, it is equally vain and unnecessary to inquire; history furnishes the clearest evidence, that the general state and condition of man have greatly improved; and it may be questioned whether the common peasantry of Britain do not daily evince more true wisdom, practical knowledge, and good sense, than the greatest of the ancient philosophers of Greece or Rome. This may appear to some, extravagant, or paradoxical; but if the domestic manners and customs of the ancient Romans be contrasted with those of Hindoostan in the present day, and these again with the state of society in England, the fact will appear unquestionable. The works, indeed, of poets and orators, like all mere effusions, in rude ages, often equal, if not surpass, similar productions of more refined times; but they furnish very little evidence of the general condition and real state of society; in them we can recognize the powers and acquirements of the individual, but not those of the species. The misapprehension of this fact has frequently occasioned very erroneous notions of the state of civilization in former times; yet it is very obvious; as, were it otherwise, we should conclude that in the days of Shakespeare, civilization had attained a greater height in this country than at present, as no dramatic poet equal to him has since appeared.

But, whatever may be the general progress of the arts, sciences, and consequent melioration of the condition of man, by augmenting the comforts of rational existence; a melioration which we are warranted in ascribing to the benign influence of Christianity, as such advantages are not to be found in countries unfavoured with a knowledge of its divine principles; yet, it is very doubtful if the practice of medicine has really improved a tittle since the days of Hippocrates. There is, indeed, no evidence to prove that the physicians, 2,000 years ago, were not as successful in remedying the diseases (not surgical cases) of their age, as those of the present time are; and if they effected, what we should suppose as complete cures, by their simples, as the moderns do by their mercury and opium, they certainly had superior claims on the gratitude of society, for restoring their patients to health and vigour, without committing such violence on their constitutions, as must necessarily abridge the natural period of their lives. Many theories, however, have been proposed since the days of the father of medicine, and many systems adopted, all of which have sprung up, flourished, and passed away, like any other feminine fashion; but we are still ignorant, and perhaps ever shall be, not merely of the *modus operandi*, but also of the effects of drugs on the animal economy. This unanimously acknowledged, and, probably, irremediable, ignorance, has occasioned no inconsiderable scepticism among the most enlightened physicians of the present age; and some of those who are not less respectable for their talents and skill, than for their private virtues, have even gone so far as to question the moral legality of administering powerful drugs, which might be highly injurious, and even destructive of life, without our possessing any justifiable knowledge of their probable utility to the patient. There is, *prima facie*, something extravagantly absurd, and apparently irrational, in administering to a person, enfeebled by sickness, some strong drugs, which, if taken in the full vigour of health and strength, would infallibly lay him on a sick-bed. Such a practice could be at first suggested only by a ridiculous belief, that all diseases were occasioned by some living monster in the body, which must either be destroyed or expelled, before the health could be re-established. Various theories have modified, subtilized, or wholly rejected, this opinion; but the uniform practice has been directed by a principle, differing perhaps in words, but the same in fact. Even the more modern notion of diffusible stimuli, enabling the system to expel the morbific matter, may be traced to the

same origin. So true it is, what the author ably establishes, that there are "no first principles in medicine, no data to conduct our inquiries." Nevertheless, he wisely guards against unlimited scepticism, on the principle that all extremes approximate, and, consequently, that credulity and universal scepticism arrive at the same end, only the latter of the two he considers most injurious. This conclusion requires explanation. Credulity is natural to man, scepticism is acquired; it is the result of some observation; the former should no more be confounded with conviction, than the latter with truth; the one may be, and perhaps is, universal in medicine, the other never can nor will be so. Hence we should prefer the sceptical to the credulous medical observer, as the former is more likely to improve his skill by experience, than the latter, who will pursue with much self-complacence the same unmeaning and ineffectual course. Besides, scepticism in medicine can never become practically universal, or dangerous to society: the irksomeness of disease, the fear of death, or the love of the world, will always induce feeble man to seek with avidity some probable or possible means of restoring him to his former state; and should one physician decline prescribing drugs, another will not, even were instant death to be the consequence.

Thus far we have been led into general reflections; we shall now be more particular, and examine our author's "observations on the philosophy of medicine." The subject naturally leads to the improvement of medical education, or "medical reform," as it has been designated. Much has been said on this point, of late, and the enormous abuses in the profession of the healing art have become so shocking to humanity, that a transitory bustle was excited about a general reform. Several still-born volumes issued from the press in consequence; and, among others, one from the prolific pen of the late Dr. Beddoes; all of which, in a few short months, "have vanished like the baseless fabric of a vision, and left not a wreck behind." Mr. G. has adopted a totally different course; he stops not to discuss the comparatively frivolous topics of methods and years of study, but views medical with relation to political science, and considers the relative labours of the statesman and the physician, so far as they are mutually directed to the welfare of society. His work, consequently, is more speculative than practical; but his object has been to introduce the inductive method of reasoning on medical subjects, and thus lay a foundation for more accurate and philosophical

principles of medical science. The design is equally laudable and arduous: the method is rather new; yet we fear that it is the fate of medicine to continue more empirical than scientific. We suspect, however, that the author has approximated nearer the truth, in this inquiry, than even he himself supposes; and that the surest method of medical reform is to consider the practice of medicine as not less a moral than a physical science, and to teach the physician to depend, in many cases, more on the moral regimen of his patient, than on the apothecary's composing draughts, or alterative pills. In this manner the practice of medicine might become of incalculable advantage to society; and, instead of being a means of wasting the pecuniary resources, as well as of destroying the muscular and mental energy, of mankind, it might become a most powerful auxiliary to the desk and the pulpit, and convince the most thoughtless of men that every vice has its attendant disease, and that a disease once contracted in the animal economy, the system can never again be so perfect.

Mr. G.'s observations are very methodically disposed in fifteen sections, embracing remarks on the want of first principles and data in medicine, and also of a scientific language; knowledge of man, necessity of avoiding erroneous established opinions, influence of fashion, medical empirics, free inquiry, hypothesis, fatality refuted, Cullen's writings, method of profiting by former errors, characters of men in general, and of physicians, inductive mode of philosophizing recommended in medicine; and, finally, a view of the actual state of medicine, and of Dr. Hamilton's purgative system. The second section presents such a faithful view of the real state of medical knowledge, that we shall lay it before our readers.

"That we are very far from the knowledge of first principles in medicine, has been often allowed; and that no department of science can be expected to go on in any state of progressive improvement, until some data, some elements, are furnished to conduct the inquirer, is likewise a fact that cannot be denied. It is from the want of some materials of this kind, that the medical student finds himself so much at a loss;—he studies, and he may still continue to do so; collecting ideas *ad infinitum*, without reaping any real or solid advantage;—he cannot even indulge the fond hope, or the alluring prospect, of benefiting posterity by his labours; he discovers, amidst the immense mass of materials presented to his view, such a multiplicity of heterogeneous opinions, as bewilder the attention, and distract the memory, and which he can refer to no general head whatever; he finds himself entangled in the mazes of an unintelligible phraseology, that claims no title to use, much less to distinction.

but that which the venerable sanction of time always secures to monuments of antiquity."

The mysteries of vitality, or, in other words, the reciprocal action of mind and matter, will perhaps never be comprehended by human intellect, and consequently the language and practice of medicine can never be considered more than as founded on mere conjectural science, if the expression be admissible. Our author, indeed, observes with equal elegance and truth, that, although we think only through the medium of words, " it is not the language of medicine itself that is so exceptionable; the doctrinal parts of it are no less so. Whilst the doctrines of sympathy, of spasm, of irritability, follow each other with such a rapid succession, at one time, and are found to approach and to recede from each other, like the oscillations of a pendulum at another, what prospective advantage can the science of medicine be expected to hold out? That which is so fluctuating, so eccentric in its orbit, so totally void of any solid foundation for its support, which is made to appear as the standard of perfection to day, and becomes obsolete on the morrow, may please for a while the speculative theoretician, [theorist] but can never prove useful to the patient inquirer after the sublime operations of nature." "The great volume of nature, " continues the author," is open to all, and every one may read its expanded pages: but it is the province of the physician, in a *peculiar degree*, to become its interpreter. It is for him, therefore, to disentangle truth from error, and to be particularly cautious in drawing any general conclusions of medical philosophy, as there is no department of science whatever, liable to so many sources of fallacy, as that which medicine is known to present. The strange mixture of [supposed] fact and hypothesis, pervading the writings of medical authors, has done more to retard the improvement of medicine than most men are willing to acknowledge. Minds, already under the influence of prejudice, are not easily convinced of the necessity of medical reform, whilst others, who have no settled opinions of their own, and who are made the sport of every whispering gale, assume in a day all the colours of the rainbow, all the changes of the cameleon." In a subsequent page it is justly observed, " if medical knowledge cannot be resolved into real utility, it ceases not only to be desirable, but, in fact, often becomes dangerous." This important truth is fatally realized in almost every family in England, where, in consequence of the general circulation of the " Domestic Medicine," and similar works, the people's minds are literally

diseased, and their bodies drenched with drugs, to the utter ruin both of their lives and fortunes. Such books, which are now multiplied with murderous zeal, may possibly contain some knowledge, but it is the knowledge of *evil* only.

In the tenth section of this essay, Mr. G. ably opposes the indolent doctrine of fatality, which induces physicians on every emergency, to think that the "hour of their patient is come," and contends for the use of a second means, in all cases. Having exposed the uncertainty, impotence, and folly of every thing that is called medical science, he now proceeds to defend, or apologize for, the practice of medicine, under such adverse circumstances. To general scepticism he is decidedly hostile; but after a few years more experience, perhaps, he will find his confidence in the success of the healing art, rather diminished than increased, should he continue to register his observations with as much philosophical accuracy, as he has manifested in the work before us. He nevertheless admits, that the rational scepticism which Aristotle had in view when he said that "incredulity was the foundation of all knowledge," is essential to the progress of medical science; and certainly that physician who, after a few years experience, still credulously believes, that the lithonthriptics, anthelmintics, &c. of therapeutists, will always cure such diseases, must be one of the silliest of men. The following remarks deserve attention:

"What medicine *can* do, and what it *cannot* do, falls not, for the wisest of purposes, to the lot of human intelligence to determine. We are soon wafted along the rapid stream of existence, to die and to rest with our fathers. What reason, however, have we to complain? The Deity in his wise code of universal justice, acts by general laws, and not by partial; so wonderfully does he execute his purposes in some instances, that several diseases, incident to the human frame, arise from laws known, beforehand, to be as general and determinate as those by which the universe itself is governed; these diseases, therefore, we can anticipate; they are most strictly ordained as a *virga in terrorem*, to check the moral debasement of man, and bridle the licentiousness of his passions. Virtue, in its most extensive signification, forms the main-spring of social order" [and the best preservative of human health].

These truths are followed by others of a political nature; but as they are more theoretical than practical, they are liable to be perverted, and, at best, serve more for embellishment than utility to the inquiry. Mr. G. thinks that if the minds of medical men were well trained by inductive investigation, they would be less subject to the delusions of false and hypothetical reasoning; but the metaphysical doctors have always been the

greatest Quixotes of their profession. The extravagancies of certain philosophers, however, are not suffered to pass unnoticed; and although Aristotle's works are still taught at Oxford, Mr. Boyle relating that the calcined thigh-bone of a hanged-man would cure dysentery, Bishop Watson attributing life and sensibility to stones, and Wolfius gravely discussing the dimensions of the inhabitants of the different planets, yet it is asserted, "that in all European countries, the *spirit* of legislation has been at least a century behind the general spirit of improvement." To this country such an assertion is not altogether applicable, for the very proofs of it which the author might urge, are equally demonstrative, on his own principles, of a deficiency of individual as well as of legislative improvement. Wherever a legislative body is formed almost promiscuously from the middle classes of the community, as in Britain, the spirit of legislative improvement must necessarily advance with the general spirit, otherwise it is a proof of corruption in the legislators, and, if they are corrupt, they cannot be said to be *improved*. Care, however, should always be taken, especially by inductive philosophers, not to confound the love of novelty or a desire of change, with a real "spirit of improvement," which advances very slowly and gradually from point to point; for, as the author has forcibly expressed it, "nature revolts against all sudden transitions." Much, indeed, has been said about the corruption of governors, and the influence of example, but were the governed collectively and individually as virtuous from principle, as the rulers are from necessity, all the hideous political evils, which now support so many ephemeral politicians, would soon vanish from society. If ever a real reform takes place, it must begin by reforming the morals and principles of the great mass of the community, before any thing like *perfect* government can be expected to exist. The reader will recognize patriotism and good sense in the following observations:

"However forcibly wedded governing authorities may happen to be to the errors of established institutions, yet he that [who] *wishes well* to that country which gave him birth, and in which the bones of his renowned ancestors repose in silence, will *never disturb the tranquillity*, or the *good order* of society; he is sensible, that amongst all the democratical states that have hitherto been, there is a kind of projectile impulse, which no centripetal forces are able to circumscribe within those bounds necessary to the maintenance of public safety; he will seek no remedy in the vicissitudes of faction, in the wild agitations of democracy, or in the drawn scymitars of prætorian bands; and he who does not know that the call of the state, in defence of his country, is paramount to all other things, has one of the most impor-

tant lessons of civil society yet to learn. A good citizen has no communication with bad men; he makes his appeal to the hearts of the good, through the medium of their understandings, and although his own may bleed at the reign of vice and of infamy being so much prolonged over innocence and virtue, yet, if he transacts his business well in the regions of truth and inflexible honesty, he, or his posterity, will most assuredly witness that scene of natural death which, sooner or later, all blind prejudices will certainly die. '*O magna vis veritatis*, (exclaims the immortal Tully) *quæ contra hominum ingenia, calliditatem, solertiam, contraque fictas omnium insidias facile se per se ipsam defendat!*'"

These political reflections are followed by others not less just and judicious on Dr. Cullen's medical opinions, particularly when he says that "the phenomena of fevers lead us to believe, that they chiefly depend upon changes in the state of the moving powers of the animal system;" and his conjectural opinions respecting the efficient and proximate causes of diseases. Some of the most extravagantly preposterous notions in Darwin's Zoonomia, are also noticed, such as "fever consists of one or more disordered *tribes* of associated *notions*; hence fever will be more or less complicated according to the number of the tribes disordered." This is justly stigmatized as involving greater absurdities than the occult qualities of the Aristotelians. Other opinions attribute fever to inflammation of the brain; and also to a general or specific contagion, the former occasioning typhus, and the latter fevers of the eruptive kind. Nevertheless, our author's hopes of medical reform do not appear to be too sanguine: he admits that the physician is "immersed in difficulties, and left to be steered by his own undirected will;" and that "a fortunate coincidence of circumstances, operating on a well-turned disposition, has often been the means of supplying that to his mind which he in vain looks for in the systems of his art." This is eminently just; yet can words more strongly express the fact, that all our medical knowledge is merely hap-hazard? Is it not abusing terms, insulting common sense, and sporting with vulgar credulity, to call such random labours a science? "The pride of science," (observes Mr. G., as well as the interest of doctors) "has endeavoured to explore many things surpassing the efforts of human intelligence; but the great merit of modern physicians is of a negative nature; that is, they have deserved well of science, not so much by adding as by destroying." True; and for this the healing art, and we may add the whole civilized world, are more indebted to the ingenious labours and opinions of Dr. Gregory, the present Edinburgh Professor, than to all the medical writers who have ever lived. When odious and unphilosophical party-animosity shall be

buried in oblivion, when the impotent and envious efforts of his opponents, and would-be rivals, shall have sunk in their own nothingness, and when time shall have levelled the works of low cunning to exalt those of original and superior genius, the name of Dr. Gregory will be known, and his professional labours appreciated as they ought. Posterity will not be wanting in gratitude to the medical professor who had genius and honesty to lift the veil of delusion which ignorance and selfishness had long spread before the world, and to demonstrate the criminal folly of implicit confidence in the imaginary powers of drugs. Will not the moralist also bear some respect to the man who, at a time of general dissoluteness and licentiousness, boldly declares that all deviations from moral action are infallibly attended by physical evils, which are destructive both of body and mind? If mankind were once duly sensible of the importance of rectitude, and temperance, and of their own passions, they would no longer absurdly expect a shattered constitution to be repaired by the application of either vegetable or mineral poisons, while all the causes which produced it were still acting with increased power. It is by pursuing some such course as this, that the practice of medicine is to be reformed, and with it the general state of society meliorated. The true path to reform is distinctly marked in the following very just observations:

"If we would know the true nature of man, we must not alone be contented with attending closely to those studies, having the human mind (alone) for their object; we must likewise take an extensive range over human affairs; we must observe, with our own eyes, the complicated texture of civil society, as it exists under different climes; we must see mankind in all its varieties of shapes, or in all the gradations of civil life; we must witness those instructive scenes where the great sentiments of the heart are awakened and brought into play; we must view our species diversified by habit, by moral, physical, and political causes; in short, we must know what the game of human life is by playing our part in the great drama of the world. Now comes the application of the parallel; if we would know the true nature of disease, we must not rest contented with studying it in the closet, in the relaxing shades of academical retirement, or in the castles of repose, over the faint glimmerings of the midnight oil; these are not the seats where practical wisdom takes up her abode; she seeks for the conduct of real affairs, where she incurs no danger of subsituting the visions of fancy for the materials of reality. We must likewise study it by the bedside of the patient, and observe the genius of variation pushing through all its stages, both in the sound and morbid state of the body; we must obtain as correct a knowledge of the history of the animal economy, and of the various diseases incident thereto, as the state of medical science at this juncture is enabled to afford: to these acquirements we must add a thorough acquaintance with the bonds of that

intimate connection subsisting between the sciences of anatomy, of chemistry, of botany, of animal and vegetable physiology. Even these studies, few and important as they are, comprise, however, but a small part of what I should call a perfect system of medical education. The physician should, in my opinion, embrace a still wider range; he should, to a knowledge of the history and the language of Greece and of Rome, (those hot-beds of all succeeding excellence,) acquire that spirit of geometrical analysis, which can only be learnt by a diligent attention to the writings of the ancient geometers, to the purest of the sciences, and to the principles of universal grammar. He should extend his views to the varied exemplifications of truth, to the science of reason, to natural and to moral philosophy, including, in the latter, not that despicable trash which unnerves the understandings of men, and blights the chaste admonitions of intellect, but that dignified, comprehensive system which considers man, in regard to his intellectual and active powers, as well as the member of a political body. In the execution of these important tasks, however, we must not force our minds, like as the gardener does the hot-house plants committed to his care; our active and speculative powers should go hand in hand, so that, by a union of theoretical knowledge, and practical skill in the same individual, the character of man may then appear in its highest perfection. Many, I know, will call in question the expediency of such a systematical plan of education. I cannot help observing, however, that there are few things more equivocal or more difficult of explanation, than the talents of medical men; at least as the art of medicine now continues to be practised, for many reasons, (which, by the way, it would be easy to adduce) there are few departments of intellectual research wherein the minds of men are so nearly reduced to a *level* as in medicine. *Indeed, the lowest understanding is often placed upon a par with the highest.*"

To this plan of medical education we readily subscribe, for numerous reasons, but none more general or important than that it would effectually prevent a race of asses from being dubbed doctors, and entrusted with the lives of their fellow creatures. It is no less true, that the weakest minds are by these means often artificially rendered equal to men of talents and science; and we frequently see beings, the range of whose intellectual capacity does not exceed that necessary to a brewer's drayman, who, because they have purchased a piece of parchment in a tin-box, are thereby authorized to operate on the Lives and properties of their countrymen. If we were called on to estimate the relative portion of intellect among medical and mercantile men, we should have no hesitation in giving a decided pre-eminence to the latter. It is true, there are many practitioners of physic, who possess great talents, learning, and virtue; but an immense number are grossly and criminally ignorant of the first principles, not merely of all languages, but of anatomy, animal and vegetable physiology, chemistry,

and every other human art or science. The facilities, indeed, of concealing ignorance in medicine, are such that they will long be a curse to society, unless laws are enacted to try practitioners for the lives of their patients, as naval commanders are tried for losing their ships. Nor can we expect much improvement in surgery, while silly young men are deemed qualified to mutilate the human body, after walking a few months the wards of those human slaughter-houses, ycleped hospitals.

The author concludes with a favourable allusion to the simple process of cure recommended by Dr. Hamilton, in his book on purgatives. The work has merit, and, as might be expected, has met with much more approbation among our city gourmands, than among the more abstemious inhabitants of the north. Would men but follow the dictates of nature, would they never overcharge their stomachs with either meat or drink, they would have little occasion for drastic purges, to debilitate or *chastize* their viscera. They are, however, less destructive perhaps than many other things called medicines. But as we have already extended our remarks on this interesting volume, we shall only add, that it is written with considerable elegance and purity of diction, much logical precision, and in a manner worthy of a disciple of Dugald Stewart. That it is calculated to effect some good to society must be evident, whatever may be its effects on medical men; and that it is the work of a man of talents, of an acute observer, and elegant reasoner, the promiscuous extracts which we have made will amply testify.

Mr. Canning's Letter to Earl Camden. 4to. pp. 31. Hansard and Sons. 1809.

THE difference between the style of this publication, and that of the other productions of Mr. Canning's pen, is too singular to escape notice. Not only is it deficient in that polish and poignancy which so peculiarly mark his compositions, but, to our great surprize, even in that grammatical accuracy which is expected from every gentleman who has had the advantage of a liberal education. Sufficient proofs of the justice of these remarks may be adduced, without proceeding farther than the short introductory letter to Earl Camden, which serves as a preface to the more important epistle. In the second paragraph of this letter, he styles the Duke of Portland one of the "*most blameless*" of men. The term blameless, strictly speaking, admits neither of the comparative nor superlative degree; all those who are blameless, or without blame, standing on a footing of equality

with each other; and surely, in framing an eulogium on his deceased friend, he might have selected a happier epithet than one which ascribes to him only a negative quality. Mr. Canning then protests "against any possible misconstruction, by which any *thing* in the following letter can be strained to a meaning unfavourable to the motives which actuated the Duke of Portland's conduct." The word thing, substituted here for expression, is colloquial and vulgar. He regrets the reserve *practised* towards Lord Castlereagh. This is rather an unfortunate phrase, the word practised being generally used in a bad sense. The following paragraph abounds with examples of vicious phraseology. "But however this reserve may be to be regretted, it is impossible to attribute the adoption of it, on the part of the Duke of Portland, to any other motives than to that gentleness of nature which eminently distinguished him, and which led him to endeavour (above all things) to prevent political differences from growing into personal dissensions, and to aim at executing whatever arrangement might be expedient for improving or strengthening the administration, with the concurrence (if possible) of all its existing members." The words may be regretted, or is to be regretted, would have expressed the meaning of the writer in good English; but may be to be regretted, is both bad English and vile tautology. The *motives* prove to be only one motive,—that gentleness of nature which eminently distinguished him, and which, correctly considered, is not a motive, but a cause, the gentleness of nature generating the desire of conciliation, which desire becomes the motive of action. But Mr. Canning, confounding the motive with its effects, the cause with the consequences, has used the plural instead of the singular number. The style of the concluding sentence is equally exceptionable, "And no man who knows the affectionate respect and attachment which the manly and generous qualities of the Duke of Portland's mind were calculated to command, and which I invariably bore to him, will suspect me of being willing to establish my own vindication at the expense of the slightest disrespect to his memory, or prejudice to his fame." The practice of beginning a sentence with a conjunction, which ought only to be used for the purpose of connecting parts of the same sentence together, is affected and incorrect; and the pronoun him, refers not to the Duke of Portland, but to the Duke of Portland's mind, though pronouns are terms applicable to persons only. Had Mr. Canning broken poor Priscian's head, in any exercise he brought up while on the fourth form at Eaton, as he has broken it in this letter, he would not have escaped a sound flagellation. We

can only account for these numerous inaccuracies, by supposing that he was afraid to trust to his own feelings, and therefore submitted his work to the correction of his friends, who, in chastising the ardour of his ideas, and softening the asperity of his language, have thus mangled and mutilated his composition. Indeed, they have treated the beauties of his epistles, much in the same manner as, Esop tells us, the old wife and the young wife treated the head of their husband: one pulling out all the grey hairs, and the other all the black, till between them they left him perfectly bald.

Some of the preceding remarks are, perhaps, hypercritical; and would have been spared, had we not been commenting upon the production of a gentleman, who is really an accomplished scholar, and who is supposed to pique himself on the nervous eloquence and classic purity of his language. Dismissing, however, the manner, we shall now consider the matter of these letters; and, taking it for granted, from the publicity that has already been given to their contents, through the medium of the newspapers, that any recapitulation is unnecessary, we shall proceed, at once, to make such observations as the perusal of them has suggested to our minds.

Lord Camden, according to this statement, has much to answer for, both to Lord Castlereagh and to Mr. Canning. It appears that he, the confidential friend and near relative of Lord Castlereagh, acquiesced in the plan of removing him from his office, without any remonstrance or opposition whatever; and also acquiesced in the condition imposed upon him, in the first stages of this transaction, of withholding all knowledge of it from Lord Castlereagh. It farther appears, that when this condition was no longer imposed upon him, but when, on the contrary, he had actually undertaken to prepare Lord Castlereagh's mind for the intended arrangement, he still concealed it from him; till, at length, Mr. Canning, finding that the execution of it would be attended with difficulties, of which he had not before been apprised, resigned, rather than enforce it under circumstances so different from those which he had been authorised to expect. After this, Lord Camden communicated all that had passed to Lord Castlereagh; and the result of this communication was, that he demanded satisfaction of Mr. Canning. Well indeed may Lord Castlereagh term his Lordship, and others who were privy to this intrigue, his supposed friends! for what real friends would have pledged themselves to conceal from him a transaction, so materially affecting his honour and his interests? One only member of the Cabinet, comprehended in the description of Lord Castlereagh's friends,

refused to concur in the assurances of co-operation and secresy given by the others. This member is understood to be Mr. Perceval; and the spirit and honour which distinguished his conduct, in declining to become a party to this intrigue, is highly to the credit of his public character. We agree with Mr. Canning, that it was natural for him to believe that Lord Camden would make the intended communication to Lord Castlereagh; and that, under the circumstance of Lord Camden's resignation being the basis of the whole arrangement proposed, he would have been much and justly blamed, if he had insisted upon taking the communication out of Lord Camden's hands into his own. We farther agree with Mr. Canning, that it is incumbent on Lord Camden to explain, what were the reasons which prevented him from communicating the intended arrangement to Lord Castlereagh, while it was going on; and what were the motives for the disclosure to him, after that arrangement had ceased to be in contemplation.

Indeed, the improbability of all communication whatever respecting this transaction having been withheld from Lord Castlereagh, to many of whose friends it was known, appears so great, as almost to warrant a suspicion that he was not left in absolute ignorance of what was going on; but that he passed it over in silence, trusting that the successful issue of the expedition to the Scheldt, then equipping under his directions, would retrieve his reputation as a War Minister, and fix him too firmly in his seat to be shaken by any efforts of Mr. Canning. When the disastrous issue of this expedition became known, then, indeed, he might think it more advisable to take to himself the credit of resigning, on the alleged ground of the intrigues that had been carried on against him by his colleagues, than to await an enquiry into the causes of the failure of that expedition, which would probably terminate in his dismissal and disgrace.

Lord Castlereagh's political reputation does not appear to great advantage in the history of these transactions; for the expediency of a change in his department, or, in other words, a conviction of his Lordship's unfitness for his situation, appears to have been generally adopted, even by his own immediate friends in the Cabinet. The difficulties stated to have arisen in effecting the intended change, did not originate in any opposition to the measure itself, but in devising a mode of carrying it into effect, consistently with Lord Castlereagh's feelings. So little consistent, however, was this conduct with his Lordship's feelings, that, unless he resigned from the motive which we have intimated, it must be presumed that he quitted the Cabinet in disgust, rather than continue to sit in it with

those supposed friends, as he terms them, by whom he had been so unworthily treated; for every attempt to remove him from office had then ceased, Mr. Canning, previous to his own resignation, having withdrawn his claim on the Duke of Portland to carry the promised arrangement into effect. With respect to Lord Castlereagh's subsequent conduct in sending a challenge to Mr. Canning, it is perfectly clear that he did not call the party to account of whom he had the greatest reason to complain, but the party against whom he felt the greatest share of personal animosity. He demanded satisfaction, not of the man on whom the principal responsibility attached, for that concealment practised towards him, which he contended to be unjustifiable; but of the man who first brought forward that proposition for his removal, which he admits to be justifiable. He appears, therefore, to have been guided by resentment, rather than by reason; and the tone and purport of his letter, which betrays the strongest feelings of wounded pride, and charges Mr. Canning in direct terms with "the violation of every principle of good faith, both public and private," were such as necessarily precluded all explanation.

Though the part acted by Mr. Canning, in the reserve practised towards Lord Castlereagh, may be palliated by various considerations operating on his mind at different periods; at one time the command of his Sovereign, at another time the intreaties of the Duke of Portland, and of other members of the Cabinet, friends of Lord Castlereagh; yet, in our opinion, it is far from justifiable. If he felt that necessity, which he avows he did feel, on public grounds, of removing Lord Castlereagh from his situation, he was bound by his duty, both to his Sovereign and to his country, not only to state his conviction of that necessity to the Prime Minister, but also to enforce it by the alternative of his own resignation. Instead of adopting this manly line of conduct, he played a double part; he repeatedly tendered his resignation, without actually resigning; he supported that colleague in public, whom he was undermining in private; and thus ceased to maintain that open and dignified character which can alone secure private confidence and public approbation.

Mr. Canning, in his eagerness to vindicate himself, seems not to have stopped to consider whether his vindication was accomplished at the expence of his enemies or of his friends. While he bears testimony to the affectionate respect and attachment which the manly and generous qualities of the Duke of Portland's mind were calculated to command, and deprecates the suspicion of being willing to establish his own vindication

at the expense of the slightest disrespect to the Duke of Portland's memory, or prejudice to his fame, he imputes, at least, as much blame to him as to Lord Camden: for he says, "it is to be regretted that the Duke of Portland should have imposed, and that your Lordship should have accepted, the conditions of silence, in the first communications between you." He excuses, indeed, the Duke of Portland's conduct, by applauding his motives; but in so doing, he compliments his heart at the expense of his head. He describes him as endeavouring to improve and strengthen the administration, not by removing its incompetent members, but with their concurrence. That gentleness of nature, by which he describes him as being so eminently distinguished, may, as he says, be well calculated to command affectionate attachment, but is certainly not calculated to command admiration; nor ought it to be the leading feature in the character of the Statesman who presides over the Councils of the British Empire.

It is curious to observe, what a different construction the principal parties in this intrigue put on the conduct of their colleagues, according to the sentiments which they bear towards them. They find excuses for their friends, which they neither find nor admit in others acting precisely in the same manner, and under the same circumstances. Mr. Canning finds an excuse for the concealment practised towards Lord Castlereagh by the Duke of Portland, in the motive by which he was actuated, "that gentleness of nature which so eminently distinguished him;" and he finds an excuse for himself, in his wish, "that every public object might be answered, without any unnecessary harshness to the feelings of individuals;" but he finds no excuse whatever for Lord Camden. Lord Castlereagh, on the contrary, appears to have found an excuse for his friend Lord Camden, in his motives; but he finds none for Mr. Canning, whose conduct he declares to be, "a breach of every principle of good faith, both public and private." Actions are the only criterion by which men can judge impartially of each other; for none but the Searcher of hearts can decide upon their motives. If their actions are wrong, though their intentions are good, they may be acquitted of criminality, but they stand convicted of weakness. We lament, on public grounds, to find so much to blame, and so little to commend, in the history of these transactions; for men who do not regulate their individual conduct by the dictates of a solid judgment and sound principles, are ill qualified to manage the important interests of the state; those are very unfit to govern others, who know not how to govern themselves.

Having thus given our sentiments on the merits, or rather demerits, of the principal actors in this extraordinary drama, we shall now consider the impression which Mr. Canning's letter is calculated to produce on the public mind, as to his Majesty's Ministers in their collective capacity. It appears, that though the members of the Cabinet had generally agreed upon the dismissal of Lord Castlereagh as an incompetent colleague, yet that the arrangements for carrying this object into effect were conducted with entire secrecy; and that not a single man among them had the spirit or the candour to acquaint him with what was going forward. The imbecility, and affected delicacy, in their proceedings, are both lamentable and ridiculous. "The change must be effected honourably for Lord Castlereagh; must be reconciled to his feelings; the arrangement must be made acceptable to Lord Castlereagh; his mind must be prepared for the change!" Plan after plan was successively brought forward, and as successively abandoned. At length, a new contest arising for the premiership, about to become vacant by the intended resignation of the Duke of Portland, Mr. Canning, disappointed in obtaining that object of his ambition, leaves Lord Castlereagh in quiet possession of his office, waives the execution of the promise of his removal, which he had obtained on public grounds, and resigns himself. Justly, indeed, may he lament, (for his own fame, and the fame of his colleagues) that "most reluctantly, and against his better judgment, he consented to remain in office till the termination of the expedition;" instead of resigning in the month of July, when he says, "my resignation would have taken place without inconvenience and embarrassment, and without stirring those questions, or subjecting me to those misrepresentations of my conduct and motives, which have been produced by the coincidence of my resignation with that of the Duke of Portland."

Mr. Canning's statement, considered as an appeal to the public, is defective; because it does not explain the grounds on which he considered the change in Lord Castlereagh's department so essentially necessary, that he was led to enforce it by the alternative of his own resignation. As Mr. Canning has thought proper to make the public judges between him and his opponent, he should have put them in possession of all the facts of the case, on which he has called upon them to decide. It may be said, that the secrets of the Cabinet ought not to be disclosed. To this we readily agree; and sincerely do we regret that Mr. Canning, in the statement before us, has not been sufficiently governed by a sense of delicacy and restraint.

as to the particulars of this transaction: and that, in availing himself of the indulgence given him, for his own vindication, he has lost sight of those considerations of duty and propriety, by which, he declares, (without giving any example to the contrary) "that the use of such an indulgence must necessarily be restrained and confined." We think he must now himself regret, that, instead of persevering in a delicate and dignified silence, he should have taken up the pen to answer the perversions and misrepresentations of anonymous writers; and to follow the bad example of his antagonist; and still more, that he should have drawn aside the curtain, and exposed, not only to the view of the British public, but to the derision of the enemy, the imbecility, intrigues, and discord, which have unhappily prevailed in his Majesty's councils, at a period when energy, disinterestedness, and unanimity, were so peculiarly necessary.

May this history serve as an instructive lesson. May the good genius of Britain inspire every member of the present Cabinet, not only with penetration to discover, but with spirit openly to denounce, the faults of any incompetent colleague; and may the talents of that Nobleman who has recently been called into his Majesty's Councils, be as successfully displayed in Europe, as they have been displayed in India, in defeating the most formidable confederacy that ever was formed against the British Empire.

Archaeologia: or Miscellaneous Tracts relating to Antiquity.

(Continued from page 259.)

We have here to resume our notice of Mr. Greatheed's "Inquiries respecting the Origin of the Inhabitants of the British Islands." After admitting the general obscurity in which the origin of nations is enveloped, he observes, that it has been agreed to call the original Britons *Celts*, as Pelloutier, "Histoire de Celtes," Mallet, "Introduction to the Danish History," Latour d'Auvergne, "Origines Gauloises," and others, who considered the Celts as progenitors of the modern Germans, Welsh, and Irish. On the other hand, Bishop Percy and Pinkerton maintain the origin of Britons to have been Celtic, but deny their connection with the Germans and Scandinavians. Presuming that each class of writers would best judge of their *own* origin, it seems as probable that the ancestors of the Germans were Celts, as that the modern English and Welsh never could be derived from the same stock. In order, therefore, to ascertain who were the original inhabitants of Bri-

tain, the author proposes to examine the works of "Greek and Roman authors, who lived probably within a few centuries of the first population of our islands;" next the early *traditions* of the ancient Britons, lately published, (the Welsh *Triads*) and those *distinctions* of *language* which "demonstrate the population of our islands to have been derived from nations originally different from each other, and respectively allied to those, among whose descendants the neighbouring countries of Europe are still divided." These three branches of evidence the author discusses in three letters addressed to Dr. Wilkinson. The first begins with the statements of ancient writers.

"The most ancient writer," observes Mr. G. "that mentions the Celtic nation, is Herodotus, of the fifth century before the Christian Era. In his description of the river Danube, he says (Euterpe, 33.) "This river commencing at the city of Pyrene among the *Celtæ*, flows through the centre of Europe. These Celtæ are found beyond the columns of Hercules; they border on the *Cynesians*, the most remote of all the nations who inhabit the western parts of Europe." He adds, (Melpomene, 109.) "It commences with the *Celtæ*, who, except the *Cynetæ*, are the most remote inhabitants in the west of Europe." That the Cynetæ, or Cynesii, of whom he speaks as a nation distinct from the Celts, and possessing the most western parts of Europe, were the same that are called *Cunei* by many late writers, is evident from the "Ora Maritima" of Festus Avienus, v. 200; where he describes the people inhabiting the border of Spain and Portugal, under the name of *Cynestes*, seven centuries later than the age of Herodotus. That these were Iberians might be fairly inferred from the identity of situation during that period, according to the testimony of numerous successive writers. So Dionysius Perigetes, who flourished at the commencement of our era, v. 281. 284.

"On Europe's farthest western border dwell
Th' Iberians, who in warlike might excel,
From where renown'd Alcides' columns rise,
To frigid seas, and Hyperborean skies."

The Cantabrians, who inhabited the northernmost part of Spain, are called by Strabo (lib. 3.) *Cantabri Conisci*; a name sufficiently resembling the Cynesii of Herodotus to imply that the latter appellation was in common use among the Iberians, and not restricted to a particular tribe. The same author (who was contemporary with Dionysius) "in his "description of Gaul" confirms the statement of Herodotus, that the Iberians (or Cynesii) were a separate nation, very different from the Celts. Speaking of the inhabitants of Gaul, seemingly with reference to the account which Julius Cæsar had given of them half a century before, he says, "Some have divided them into three portions, denominated Aquitani, Belgæ, and Celtæ:

but the *Aquitani* differ from the rest entirely, not only in language but in person; and resemble the *Iberi* more than the Celtæ. As for the *others*, their appearance is *Celtic*; their language is not wholly the same, but in some respects varies a little; in government and manners they are nearly alike," Lib. 4. p. 319. The other inhabitants of Gaul, here spoken of, were obviously the Celts and the Belgæ; whose differences from each other are represented only as those which mark correlative tribes of the same original nation, at the same time they are so strongly contrasted with the Aquitani, as to evince that *Gaul*, as well as *Spain*, was anciently occupied by people of two distinct nations; the more *eastern* of which was the CELTS; the more *western*, the IBERI."

Here the author appears to have forgotten that there was a race of people called *Celtiberians*, who were settled in *Hispania Tarraconensis*. Lucan says, "*Celtæ miscentes nomen Iberis*;" they occupied the eastern part of Spain, entering by Perpignan, and probably consisting of the *Volcæ*, as the Catalonians and mountaineers of the south of France are still somewhat analogous in the figure of their head and bodies, as well as general physiognomy and speech. The Carthagenians, Grecians, and other invaders, drove the people of Bœtica from the fertile plains of Andalusia to Cantabria, and the north-western mountains of Guipuscoa, the same as the Moors since drove the Castilians to the mountains of the Asturias. That these Iberians of Cantabria, or Guipuscoa, afterwards became the same as those called Gascons, seems extremely probable; but it is much more likely that a people expelled from their own fertile regions had acquired a knowledge of navigation from their invaders, the Carthagenians, and that they sailed direct from Finisterre, or the Bay of Biscay, to the western points of England and Ireland, than that they pursued a coasting rout along the French shore, till they came in contact with the Belgæ, before they ventured to embark for Britain. The circumstance of Armorica being inhabited by supposed emigrants from Britain, renders this opinion still more probable. But to return to our author.

Mr. G. infers, rather hastily, that the original inhabitants of Britain were Iberians, because Cæsar distinguished the interior (b. v. c. 10) from the maritime inhabitants, who were Belgæ. Tacitus, since Cæsar, said those that dwelt nearest to the Gauls (the Belgæ) resembled them; but "the brown complexions, and curling hair, of the Silures, intimated that the ancient Iberians (or Cantabrians) had passed over from Spain, and had occupied that part of Britain." Vita Agric. The *Silures* belonged to South Wales; but they are here considered

a principal tribe of ancient Britons, the same as Cæsar described the inhabitants of the interior; and this is an additional reason for considering them as Spanish settlers, contrary to the opinion of the author, who, tracing the Iberians, or rather the *Cantabrians*, to Aquitain, which Pliny says was formerly called Armorica, he infers "the greater probability that they (*Silures*) had passed to Britain from Gaul, than from Spain." Tacitus distinguished the north from the south Britons, by remarking, that "the red hair, and large limbs, of the inhabitants of *Caledonia* evinced their origin to be *German*." The Belgæ claimed a German descent; yet it was a considerable time, we are told, before the Germans could converse freely with the Gauls; and it required the *tallest* of the latter, with their *hair* artificially coloured, in order to pass for Germans. Nevertheless, Strabo, l. 4, maintains the similarity, and national identity, of Belgæ, Gallic Celts, and Germans. This writer, however, discovered a strongly-marked difference between the Gauls and *Aquitani*, whence the author concludes,

"That the *Silures* and *Aquitani* belonged to the most western nation of Europe, commonly called IBERIANS; and the *Caledonians*, the *Celts of Gaul*, the *Belgæ*, and the inhabitants of *Germany*, notwithstanding diversities that were apparent among them, belonged to the great CELTIC nation, which occupied the more eastern part of Europe. The difference of personal appearance, and of dialects, which distinguished the Celtic and Belgic Gauls, from the inhabitants of Germany, probably arose, partly from the climates and soils which they respectively occupied, and partly from an intermixture of the former with earlier inhabitants of Gaul, whom they had subdued. I apprehend that such an event as is here intimated, will appear nearly certain, in the course of the proposed discussion.

"The Caledonians are reckoned by Ptolemy, who writes a century after Tacitus, as only one of 18 tribes in N. B. as the Silures were, 17, in S. B. At the close of the third century the Picts are first named. All the tribes that dwelt north of the Friths of Forth and Clyde were included under that denomination. Eumenius mentions the Caledonians as a branch of the Picts. "*Caledonum, aliorum que Pictorum, silvas et paludes.*" Ammianus Marcellinus, in the latter part of the fourth century says, that "at that time, the Picts divided into two nations, Dicaledones and Vecturiones, together with a warlike people called Attacoti, and the Scots wandering in various parts, depopulated many places;" that is, in S. B. (A. D. 368.) It is well known that the appellation of *Scots* was used of the Inhabitants of *Ireland*, long before it was applied to those of N. B. and it is the more likely to signify, in this instance, predatory invaders, as the same author previously had spoken of the Scots, in connection with the Saxons, who had then no permanent possession

in Britain; and as Eumenius had, in like manner, when addressing the father of Constantine, connected the incursions of the *Hiberni*, or *native* Irish, with those of the Picts, on S. Britain. The *Attacotti*, on the contrary, seem to have resided in some part of Britain, as considerable numbers of them were enlisted into the Roman armies; but it is possible their settlement was recent, as they were first noticed by Ammianus. The conclusion therefore to be drawn from the earliest accounts of the *Picts*, appears to be this; that the title was generic, not special of any particular tribe; that it referred, as other names imposed by the Romans on barbarous nations (Hispani, Galli, Germani, Brittanni, for instance) not to any national distinction, or origin, but to the country which they occupied; that the various tribes, included under this general denomination, were distributed into two classes, *Caledones*, and *Vecturiones*; and these had immemorially been settled in N. B. and inimical to their southern neighbours: It is also probable that these two classes of Picts might be of two distinct nations, and that the Vecturiones occupied the northern extremity of our island. Of the original inhabitants of *Ireland*, we learn nothing from ancient authors, but their hostile incursions on S. B. from the remotest ages under the appellations of Hiberni and Scoti. The Romans were never in that island, although Ptolemy enumerates 16 tribes which he supposed resident in it.

After examining the classical proofs for the position, that "the earliest *southern Britons* were not *Celts* but IBERIANS, and that the *Celts* were of a distinct original nation,* which comprised also the *Belgæ* and the *Germans*," the author has recourse to the Welsh TRIADS, (a more exceptionable authority) some of which, he says, record the mythological and moral systems of

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* Macpherson, in attempting to support his forgery of Ossian, asserted, that "the appellation of *Celtæ* is an adjective derived from Gael, the aboriginal name of the inhabitants of ancient Gaul." Yet the name of *Celtæ* is used by Herodotus in the 87th Olympiad, and Pausanias, in his Attica, observes, "Οψε δε τοῦτε αὐλες καλεισθαι Γαλατας ξενικησε· ΚΕΛΤΟΙ γαρ καλα τε σφας το αρχαιον, και παρα τοις αλλοις, ονομαζοντο." The acute Whitaker, however, in his History of Manchester, has shewn that Celtæ and Gael are identical terms. The Irish, Highlanders, and Welsh, he observes, denominate themselves by the general title of Cael, Gael, or Gauls; and also as the Welsh originally did by the appellation of *Guidhil*, *Guethel*, and *Gathel*; from the latter *Gael* was formed. Gathel was likewise changed into Galath, Galat, Galt and Celt, as Gael was into Galatæ and Celtæ, by the Grecians; and Gallt and Gallta, by the Irish; therefore, the appellations Gathel-i, Gall-i, Galat-æ, Calet-es, An-Calit-es, and Celt-æ, are all the same. Mr. Greatheed appears not to have been acquainted with these inquiries.—REV.

the ancient Bards, others, the institutions of the British legislators, and some the succession of events from ages prior to the Roman invasion of Britain, down to the twelfth century. From an examination of the Welsh Archaeologia he infers, that

"When Britain became known to the Romans, it was inhabited by *seven* distinct colonies; of which the first three were emigrants from Gaul, and closely connected with each other. The earliest were the *Cymry*, from whom the Welsh, who still bear that name, are chiefly descended. To Britain they came directly from Llydaw, or Armorica, and seemingly from the northernmost * part of the Gallic coast, (to the whole of which that name was commonly applied,) since it is added, that they crossed the *Mor-tawch*, or Hazy Sea, as the Welsh denonimate that which is on the eastern side of England. It is strenuously asserted, that they migrated to Britain, for the sake of peace; and as it was this very people which Tacitus represented to be of *Iberian* origin, it appears to be a necessary inference, that the Iberians (who, in Strabo's time, retained possession of Aquitain) had formerly occupied the northern,* as well as the western coast of Gaul. It may also naturally be concluded, that the Cymry withdrew to Britain from the pressure of a *Celtic* invasion.

"The name of their conductor, *Hu gadarn*, or Hugh the *mighty*, was preserved, and highly venerated, by these early emigrants. As he is called by a very ancient Welsh writer, *Hu ysgwn*, or the *exalted*, he was probably the *Hisicion* of Nennius, and the *Esgannys* of an old Chronicle, whence Geoffrey of Monmouth, and William of Huntingdon, fabricated their *Ascanius*, the supposed father of Brutus.

"Part of the Cymry remained in Armorica, when Hugh conducted his colony to Britain; and they seem to have maintained their position, while the Celts were penetrating to the western coast of Gaul.—The progress of the latter, was the most likely cause of a *second* emigration to our island. This consisted of the *Lloegrwys*, from *Gwasgwyn*;* names which indicate the river *Liger*, or Loire, and *Gascogne*, and imply this party to have been immediate neighbours of the Aquitanians. They were of near affinity to the Cymry, and spoke the same language. They appear to have occupied the southern and

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** These opinions are wholly untenable. Had the Iberians, or rather the Cantabrians, (for it was the latter who emigrated, passed to the north of Gaul, they must have come in contact with the warlike Belgæ, who also emigrated to Britain. Besides, if the Phœnicians and Greeks, who visited the ancient Bœtica, traded to Cornwall for tin, it is not probable that either the Iberians, Celtiberians, or Cantabrians, would pursue such a course into Gaul, when a more direct route was known to them. It seems, then, much more probable, that the Belgæ, or Gauls, most contiguous to Britain, were its first invaders, and that the visit of the Iberians, and even the author's *Cymry*, must have been a posterior event.——Rev.

eastern parts of England; the Cymry retiring beyond the river Severn, and to the north-western coast. The old *Cornish* are stated to be the remains of the second colony; and *Lloegr* is the name by which the Welsh have always designated England.

"The *third* colony seems to have been the chief remains of the Cymry from Armorica; being formed of the *Brython*, an appellation which the *Welsh* have occasionally assumed. The *Britanni*, who, in the time of Pliny, were seated near Boulogne, were probably a part of these which remained there, and submitted to the Belgæ. The southern districts of our island being previously occupied, the Brython appear to have settled northwards: and the small kingdom of *Strathclyde*, which existed till the tenth century of our era, seems to have been derived from them.

"Thus, most of the *maritime* Iberians apparently eluded the yoke of their invaders, by the advantages of their situation for removing; but it is likely, that multitudes of the same nation were spread over the *interior* * of Gaul, and were successively conquered by the Celts and the Belgæ. Those warlike tribes, to whom classical writers assigned the same origin with that of the Germans, had degenerated in their stature, and deviated in their customs and language, from their neighbours beyond the Rhine, at the period when the Romans found them in Gaul. These changes are most naturally accounted for, by their intermixture with the natives whom they had subdued, and who might still constitute the chief population of the country. On this principle, alone, it appears to me, that the adoption of *Druidism* by the Belgæ and the Celts of Gaul, while it was unknown to the Germans, can be satisfactorily explained. Cæsar assures us, also, that they procured their Druids from *Britain*; where he, consequently, supposed the system to have originated: but it seems more reasonable to conclude, that the emigrants had conveyed thither their chief priests, as to a place of freedom and safety, that the institution had flourished there, while it declined, amidst the ravages of war, in Gaul; and that the Celtic conquerors, having adopted the religious rites of the populace, found it necessary to send to Britain for priests. Similar events are not uncommon in history.

"The Brython appear to have once inhabited most of the low country of North Britain: but the highlands remaining vacant, a foreign colony, called *Celydhon*, was admitted peaceably to settle in that barren territory. The name implies them to have been the *Caledonians* of Tacitus, and a principal division of the *Picts* of later writers. He states them to be *Germans*; and their British appellation is synonimous with that of *Celts*. The other branch of the Picts, mentioned by Roman authors, can only be explained by British records, of the *Gwydhyl*, a colony from Ireland, which was likewise peaceably al-

* We have before noticed the improbability of such a thing, as the Iberians were driven from Catalonia by the incursions of the Celts or Volcæ, and other ferocious tribes.—Rev.

lowed, at a very early period, to settle in North Britain, seemingly beyond the Grampian Hills, which were then occupied by the Celydhon. The latter, therefore, appear to have been the *Southern*, and the former the *Northern Picts*, of our earliest historians. The *Vecturiones*, who are ranked with the *Dicaledones*, as Picts, by Ammianus Marcellinus, are indeed commonly supposed to have been situate more southward in Scotland: but I know of no higher authority for that opinion, than Richard of Cirencester; who wrote in the *fourteenth* century of our era, and was induced to assign that station to them, to identify them with the *Venicones* of Ptolemy.

"The tran-plantation of a colony from *Ireland* to Britain, implies the former island to have been at least as fully inhabited, at that distant period, as our own. The ancient British records, and the oldest Irish traditions, concur to oppose the plausible conjecture, that Ireland was first peopled from Britain. The native Irish are, certainly, of the same original nation with the Welsh; yet vary from them so greatly, as to imply their separation to have occurred at a very remote distance of time, and their subsequent circumstances to have been very different. The Irish tradition, which states their ancestors to have come from *Spain* by sea, (notwithstanding the absurd fables, with which, like most early traditions, it is mingled) appears worthy of credit.—The state of navigation, at the time when their migration must have been accomplished, renders it more likely to have been accidental, than by a direct course across the ocean. Having proceeded from the north of Spain along the coast of Gaul, they might be blown off to Ireland, in attempting to cross the British channel. The Celts had seized the eastern parts of Spain, before the age of authentic history; and it was easier for the northern natives to escape by sea, than by crossing the Pyrenees. Julius Cæsar, long afterwards, witnessed the sailing of a numerous party from the same country, on a similar occasion. The first removal of the Gwydyhl from Ireland to North Britain, is likely to have been occasioned by their internal discords. The north-western islands of Scotland seem to have formed part of their earliest settlements.

"Whatever may be the genuine etymology of the name of *Picts*, its application both to the Celydhon and the Gwydhyl, who were of distinct nations, probably arose from their being usually allied in hostilities against the southern Britons; whose local advantages were likely to be a temptation too powerful for the sense of gratitude which their guests ought to have retained. That these foreign tribes also intermixed with each other, may be inferred from the title of *red-haired*, which the Welsh applied to *this* colony of the Gwydhyl, in distinction from one which long afterwards settled in Scotland. The *Caledonians* were similarly described by Tacitus. In the course of the fifth century of our era, the northern and southern Picts became united under the same monarchy: but although the latter had shortly before been converted to Christianity by Ninian, the former did not receive the Gospel for 150 years after; probably on account of their difference in *language*, as they were *then* converted by the celebrated Columba, and

his disciples, from *Ireland*. Bede, in the eighth century, still distinguished them as the Northern and Southern Picts; but he reports what he had heard of their first arrival in Britain, in a manner which seems to confound those two distinct tribes. He says that they came from Scythia, (as Germany was often called) but first reached Ireland, and thence came to Britain; and that, being without women, they obtained them from Ireland. If the facts which I have cited receive credit, the question which has been so violently agitated, whether the Picts were *Irish* or *Gothic*, will admit of an easy and amicable decision: they were *both*. Many other arguments might be adduced in its confirmation.

"The original Britons experienced early molestation, not only from their northern inmates, (against whose treachery they bitterly inveigh) but likewise from *maritime* invaders. The first of these were the *Corraniaid*, who established themselves on the river Humber, and the adjacent sea coast. They are said to have come from a country called *Pwyl*, perhaps Holland. They afterwards coalesced with the Northumbrian Angles; which renders it probable that they were a *German* tribe.

"The only remaining colonists of our island who preceded the Romans, were the *Belgæ*, whom Cæsar found on the southern coast, and whom the Welsh call by the same name as the *Flemish* colony, which Henry I. introduced into Pembrokeshire, the men of *Galedin*. They first came peaceably, being expelled from their own country by the inundations to which it was peculiarly liable; and the Lloegrwys assigned them lands in Hampshire. It is probable that they gradually spread eastward along the southern coast; but not that they ever extended far into the interior country, as some modern writers have imagined. The Belgic colonies in *Ireland*, called by the natives *Fir-Bolg*, might arrive there on the same occasion, being too numerous to be accommodated, with the former, in Britain. The *Tuath de Danan* of the Irish traditions seem to have been the *Damnii* of Ptolemy, and were probably the Brython, whom the Celydhon compelled to take refuge in the north of Ireland. It appears that the Southern Picts occupied Galloway at a later period; and thus cut off the communication of the Strath-clyde Britons with their brethren in Cumbria.

"At the time of Cæsar's invasion, the south-eastern coast of Britain was occupied by the *Belgæ*; and part of the eastern by the *Corraniaid*, another CELTIC colony; the south-western, and interior parts, by the *Lloegrwys*; Wales, and the north-western coast of England, by the *Cymry*; and the southern part of Scotland, by the *Brython*; three IBERIAN colonies from *Gaul*; the Grampian Mountains, and perhaps part of the low lands, by the *Celydhon*, a CELTIC tribe; and the northern extremity of the island by the *Gwydhyl*, an IBERIAN colony from *Ireland*. The *order* in which these several migrations occurred, is indicated; but their *epochs* are uncertain. A comparison, however, of some events that are mentioned, both in the Triads and by Roman historians, inclines me to apprehend, that the Cymry arrived in Britain about 700 years before the Christian era, and the next *four* colonies

within two centuries after. That all of them were subdivided into various subordinate tribes, appears certain. The Iberian colonies were first brought into a state of confederation, and submission to one supreme authority, by *Prydain*; who appears to have reigned in the fifth century before our era. It is said, that, on this account, our *island* was called after his name, which the Welsh still assign to it. The invasion by the Corraniaid seems to have occurred about two centuries later."

In the above long extract we have given entire the author's reasoning, or rather detail, of the peopling of the British isles, and were it supported by any other authority besides Welsh, it might be deemed conclusive. That his leading fact is correct, we have not the least doubt; as many Spanish authors state the emigration of the Cantabrians to Britain and Ireland; but the route by which he has thought proper to convey them to these countries is highly exceptionable. The origin of the term, or of the people, he calls Cymry, is also very doubtful, as well as the epoch at which they are supposed to have visited Britain. The remaining part of this letter is occupied with sketches of the government and kings, subsequent to the Roman invasion; but as there is other authority for this period of our history, we do not think it worthy of particular notice.

The third and last letter is devoted to trace the analogies of the European languages, a subject on which any person who has got a little leisure, and a few grammars and dictionaries which he does not understand, may soon write volumes. Whilst such an observer continues only to transfer the *apparent* analogies, or rather similarities, to his paper, as a painter does images on his canvas, he will appear very learned and entertaining; but when he ventures to enter into what might be called the anatomy of languages, his incapacity and ignorance become so ridiculous that it is difficult to retain laughter. The following sentence will afford a specimen which cannot fail either to astonish the reader or make him smile. "The sound of *j*, or *g soft*, which is used (I *think*) *only* by the *Italians* and *ourselves*, was common to the Cornish; and I apprehend that the Italian language, as well as the English, derived it from the Lloegrian (or Ligurian) Gauls." Here we find the author not only mistaking the French and Portuguese sound of *j*, but actually confounding his favorite Lloegrians (who were possibly the precursors of the Troubadours of Limoges) with the Ligurians across the Alps! Again, he gravely observes, "The natives of Biscay, who greatly resemble those of Wales,

[he might have added, after Bowles, the *Irish* also] call their own language simply *Euscara*, which signifies VERNACULAR. It is evidently the ORIGIN of the *Spanish* and *Portuguese* tongues, the latter of which most resembles it; but both these languages are still more strongly impregnated with the Latin, than the Cantabrian is." Does Mr. G. not know, that from the conquest of Augustus to the invasion of the Goths, about five centuries, the Latin language was the vernacular tongue of Spain, and that it was cultivated with equal zeal and talents, as Seneca, Lucan, and others, sufficiently prove? When he speaks of the modern Spanish and Portuguese being derived from the Iberian instead of being corrupted Gothic Latin, with some Arabic and Greek, does he not know that the mountaineer or highland Iberians were, in all probability, driven from their country by the Romans, to whom they would never submit; and that they took refuge in Cantabria, where they obtained the appellation of unconquered and unconquerable? Augustus, indeed, succeeded in making peace with them, but did not subdue them, *Mayans y Siscar* has proved these facts in his "Origin of the Spanish Language," which Mr. Greatheed should have consulted before writing these letters. It is erroneous to conclude that any language is derived from another, merely because it has adopted a few words; it would be equally correct to say, that the Castilian tongue is derived from the Greek as from Cantabrian or Basque, as it has more words from the former than the latter. The author thus divides the origin of the modern European languages; the Welsh, Cornish, Armorican, or Bas Breton, Irish, Gaelic and Manks, as dialects of *one* radical language, which he calls Iberian; the German, Danish, Swedish, &c. as dialects of another radical language, the *Gothic*; and the English, lowland Scotch, Dutch, French, Italian, Spanish, and Cantabrian, or Basque, as *mixed* languages, which are composed of several, rather than dialects of any one radical language.

The modern *Sclavonic* in Russia, Poland and Bohemia is derived from the Sarmatian, which must be considered as the proper representative of the Scythian, and *not* the Teutonic or Gothic. Hence Mr. G. concludes that the term *Iberian* should be substituted for *Celtic* in our national antiquities, a conclusion which we think more applicable to the origin of the people than their language. There can be no doubt that the aboriginal Iberians, or people of Bœtica, were originally from the Niger in Africa; there can be as little that the Gauls or Celts were from Asia; hence their languages must have been different before they travelled so far from their native climates. The language of

the original Iberians, a peaceful people, among whom the Greeks placed their Elysium, was most probably destroyed in part by the subsequent invasions of Africans and Greeks on the one side, and by that of the Celts on the other, so that the present Basque, or Cantabrian tongue, is only a mixture of some original Iberian words, with more Celtic, and both corrupted by an intercourse with the Latins, and subsequently the Goths. So far we agree with the author respecting the origin of some colonies being derived from Iberia or Cantabria: but we do not think that, under all the circumstances, the original Iberian language can ever have been spoken either in Britain or Ireland. In this opinion we are the more confirmed that we do not think the author has succeeded in proving the Iberians to have been the *first* settlers in this country; on the contrary, there is no reason to conclude that they were not the second or even third colonists who inhabited these islands. It should also be remembered that language does not migrate so successfully as soldiers, and that unless the Iberians found Britain a desert island, it is not probable that any of their language would remain after the invasion of the Belgæ, &c. Lastly, the author ought not to repose too much confidence in any similarity of words, the orthography of which changes generally once every two centuries, and the sounds of which are probably represented either by characters totally different from those used by the original speakers, or by persons whose conversation consists as much in gesticulation as articulation, and who are consequently incapable of correctly communicating their sentiments by characters. The passions and gesticulations are analagous among all mankind, and hence we can conceive why Mrs. Logie, a Welsh lady, the wife of a British consul at Algiers, should understand some things which the people from the interior of the country expressed, as reported by the author.

There are several other subjects connected with, and essential to, such an inquiry which Mr. G. has not touched; confining himself too slavishly to his grammars and dictionaries, he has not ventured to examine the names of places, which are more unchangeable than language, nor the general figure of the heads or skulls of these different tribes, although both these points would have supported his original position. It would far exceed our limits to pursue this inquiry in all its branches, and we shall only observe, that the aboriginal Iberians were doubtless indolent Southern Africans, and blacks, who changed their colour and their manners as they migrated northerly. The short, compressed forehead of the Cantabrians or Iberians,

Welsh and Irish, so different from the lofty one of the Gauls and Germans, or the perpendicular one of the Turks, clearly evinces that they have originally sprung from the equatorial regions of Africa, whence they proceeded to Bœtica, Iberia, Cantabria, and lastly to Wales and Ireland. Mr. Greatheed, however, has displayed talents and acquirements in these letters, which induce us to hope that he will pursue his inquiries farther, and on a more extensive and solid basis, embracing as far as possible, those physical features and resemblances which are less changeable than words, and which furnish data for tracing the progress and operations of the human mind from the savage to the civil state.

An inventory (furnished by Mr. Lysons) of articles delivered out of the armory at the tower, in the thirty-third of Henry VI. (1455,) exhibits some curious contractions of words both Latin and English.

(To be concluded in our next.)

Abolition of Tithe, recommended in an Address to the Agriculturists of Great Britain. By Richard Flower. Pp. 43, 1s. 6d. Eaton, No. 187, High Holborn. 1809.

"Who breaks a Butterfly upon a wheel?"

THIS, though a mere pamphlet, is, we can assure our readers, a work of no common celebrity. It comes from the pen of a gentleman who cannot long remain unknown, after such a specimen of ability,—*Mr. Richard Flower of Hertford.* But we beg pardon; he is sufficiently famous, we understand, already, as the terror of corrupt county members, and as the great oracle in all knotty points, among his dissenting brethren, in that part of the country.

This gentleman, spirited up by the popularity of his fine parts, put forth, about a twelvemonth ago, the pamphlet now under consideration. The work took like wild fire; and, as might be expected, was the theme of admiration in every hole and corner of Hertford, and among the dissenting circle of his acquaintance, who are many of them, we presume, about as good judges of sound argument and fine writing as were Æsop's sots of the vocal powers of the poor Harper,* who was cried up as nothing less than the *rara avis* of the day. They had probably been indulged with a sight of the work in manu-

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* We recommend this Fable of the HARPER, to Mr. Flower's perusal.

script, and would of course vociferate, one and all,—to the press—to the press! With all the requisite appendages, therefore, of dedication, preface, chapter and verse, to the press it went; and, on the tenth day of December, in the year of our Lord 1808, (the moon being that night at full) it burst forth into light and life, addressed as a Christmas gift to the Agriculturists of the United Kingdom of Great Britain!

A work of such importance will require, therefore, no cursory notice; and though what we may have to offer will come, perhaps, a few months too late, it is yet never too late to do homage to genius. We are sorry, however, to observe, at the commencement of our criticism, how much party spirit is apt to warp the judgment. For while the nation at large, with ourselves, feel disposed to venerate the exertions of Mr. Flower in behalf of philosophy and agriculture, a few dull, sluggish, animals affect to despise his great work as actually beneath notice, and as a disgrace to common sense. As they hang up scarecrows in a field of corn to fright the birds, we would (say they) dissect this consequential gentleman's tithe pamphlet, and gibbet him *in terrorem* to all dissenting church-depredators in future.

But a truce with such malicious suggestions. We cannot condescend to scourge, with a rod of iron, a work that is destined to obtain a place in every library of Hertford, even though, as it is roguishly insinuated, *out of* Hertford we should never dream of looking for it but in the temple of *Cloacina!*

In the preface the reader will discover a sarcastic reference to *a* Rev. James Bearblock, *late* fellow of Kings, with a "who is he? What was he? Where did he spring from?" humourously tacked to the tail of it. These dissenting gentry are sly hands—they can be as waggish as other people when they please. We can assure Mr. Bearblock, that Mr. Richard Flower is no feeble opponent, and we would advise him to give a good look out and be upon his guard, notwithstanding the insolent suggestion of some, that we might as well call upon the wild boar to whet his tusks against—a certain insignificant animal well known in every part of the world.

"I, for one, lift up my voice against such a system of oppression, and am not without hope of finding the majority of my fellow countrymen of the same opinion." (Pref. 6.) There now—there's spirit, and patriotism, and sense, and grammar, and eloquence for you; and all in the space of a single short sentence. Strike your flag, ye clerical tithe tyrants, for the great Mr. Richard Flower, of Hertford, lifts

up his appalling voice against you, in an eighteen penny pamphlet that may contend the palm of eloquence with Demosthenes himself. O that the good old lady who had the honor of teaching this gentleman his first rudiments were now alive, to participate in her renowned pupil's fame, and to witness the prodigy of genius she has bequeathed to the world!

The Orator of Hertford begins his first chapter—yes, chapter, we repeat, for where great thoughts are let loose upon the world, on "Cloud capt towers, and gorgeous palaces, and solemn temples," (p. 9.) we are not to suppose that they are suffered to wander up and down in a random manner as if they belonged to nobody—he begins his first chapter with a smart remonstrance on the unnecessary *importance* of the clergy. The effect however of his censure, we regret to observe, is in some measure lessened by its not being perfectly intelligible. For we defy Messrs. Dyche and Dilworth, and all the twelve-penny grammarians in Christendom, to unravel the structure of the language which Mr. F. employs upon this occasion. "That this should have been in continuation so many centuries; but most of all that it should have taken root in a land, famed for its love of liberty, and, if we might judge from the boast of its senators, the efforts of its real, and noisy clamour of its pretended patriots, could not have endured for a single year so oppressive an institution as the one in question." (viz. tithes) p. 10.

If the great Orator, however, spurns at the pedantic idea of being thought an accurate grammarian, he is, at least, what is much more to the purpose, a very expeditious casuist; for in a trice he solves us the knottiest problems of moral law, without the trouble of the slightest investigation. Thus, in the enquiry, how the institution of tithes came to gain so general an assent, "it may be traced," says he, "to the craft and cunning of the priesthood on one part, and to the *credulity*, *superstition*, and *folly of the people*, on the other part." p. 11. However, as he seems, with all his omnipotence of intellect, to doubt whether the public will open its mouth wide enough to swallow every thing he advances as law and gospel, he proceeds, for the benefit of dull understandings, "to give a brief history of the rise and progress of tithes." p. 11.

But here he apologizes for not entering with his accustomed acumen "into the already too voluminous controversy of *divine right*; considering it (says he) as a reflection on the understanding of my readers to take up their time in examining what all can so easily ascertain for themselves." p. 11.

Yes—all that are gifted with Mr. Flower's abilities; but as this comprehends a very small portion of the human race, it is to be regretted that he did not put forth his commanding talents upon this occasion, and fairly set the dispute at rest for ever.

" It may be thought by some (continues he, p. 13.) rather arrogant, to dismiss in a few lines what has been so learnedly discussed by so many able divines in past ages." O by no means, we assure you! It might indeed be thought a little arrogant in any other person, but no one will deem it a presumption in the ORATOR OF HERTFORD, who can crowd as much weighty sense into a single page as others spin through a whole volume, to turn up his nose at long and learned discussions, which in the twinkling of an eye he perceives to be " a reflection on the understanding to take up a moment's time in examining."

We pass on to page 14, where Mr. F. observes, " In proceeding to examine the origin of *Christian* tithes, I find it involved in some obscurity." Indeed! Is there any thing too hard for this universal genius to discover? But its all a hum. To his potency of intellect, there is no subject involved in obscurity: Legislation, philosophy, history, law, physic, and divinity, all are at his beck. And, in fact, we find this to be the case; for, in conclusion, he most completely demolishes poor Judge Blackstone, and proves, with the force of mathematical demonstration, that " the collection of tithes was consented to at a time when ignorance, superstition, and vice, pervaded these realms." " The clergy," he indignantly observes, " seizing a favourable opportunity, when a weak and superstitious prince filled the throne, accomplished their *nefarious* purposes." p. 15. O horror of horrors! What will become of our high churchmen? These philippics will certainly cause them to hang or drown themselves. What a time of it must the poor clergymen of Hertford have with this dissenting Pope, and his roaring bulls in the midst of them!

In page 18, casting aside for a while the thunder of his own eloquence, Mr. F. with a view of bringing us acquainted with the history of church encroachments, treats us with a taste of another sublime production, entitled " High CHURCH CLAIMS EXPOSED." Here, however, we have again to lament our inability to understand what he is about; for so little does the learned gentleman attend to the rules of his syntax, that the quotation, whatever may be its merit or its meaning, is

certainly unintelligible. Perhaps Mr. Flower may be induced at some future period to publish a HERTFORD GRAMMAR for the benefit of Tyros in the language of the neighbourhood. It would be a great advantage to know how they express themselves in those parts. We can only account for these frequent clippings of the king's English, by supposing that his mind, absorbed in exalted speculations, and teeming with the rich harvest of sentiment; he forgets it is necessary for mere human beings to receive their instruction through the medium of human language. "Seeing visions and dreaming dreams," and possessed with the chivalrous idea that he is actually some Gog or Magog in Romance, overturning by his own single prowess "Thrones, Dominations, Virtues, Princedoms, Powers," Mr. F. breathes upon his readers a certain portion of inspiration, and leaves them to decipher the meaning of it as they are able.

The apostrophe in the following page (19) is, in a work of this nature, too sublimely terrific to be omitted. "Clerical usurpation, what hast thou done! The voice of thy brother's blood crieth from the ground in broken accents, but in terrible emphasis, Oppression! Injustice! Cruelty! Sacrilege! and in a murmuring tone, Vengeance!" This anathema issues from the palace of Pandemonium, and the frantic ravings of Mr. Richard Flower himself must, for once, yield the palm to this blaze of genuine demoniacal eloquence!

The tithe abolitionist, however, though generally severe enough, is occasionally, it must be confessed, disposed to be merciful. Thus in p. 19, he observes, "I shall make no comment on the right of giving the tithe to what priest the parish chose; a right of great value, and if exercised in the present time, we should not have needed the act of last sessions for the better residence of the clergy," &c. Surely "the non-resident and negligent part of the clergy" ought to down upon their knees, and thank Mr. F. for his clemency; for faith, had he unluckily taken it into his head to make any comment, an immediate order for pinning them all down upon their livings must have been the inevitable consequence, the three estates of the realm not caring, probably, to oppose their simple acts of parliament to the weight of such a formidable and overpowering authority.

In page 20, the great man once more becomes very indignant, and of course very eloquent, for, summoning up the force of his mighty powers, he exclaims "Against this seizure I make my protest, and call upon the landed and agricultural interests

of my country, to unite their voice with mine, to pray the legislature to interfere and prevent the growing evil, &c." What legislature can resist such an union of talent and property? The prayer of the landed and agricultural interests of the country, backed by the protest of the Demosthenes of Hertford, would intimidate any legislature in the world.

Mr. Richard Flower next proceeds, to use his own commanding language, to take a view of the history of agriculture, preparatory to the introduction of his *elaborate* arithmetical calculations. Here, however, he cannot resist the temptation of giving a sly glance *en passant* at the *pious* founder of the tithe system. Mr. F. seems quite at home in that flattering mode of composition, which constantly leaves somewhat to be discovered by the sagacity of his reader.—Upon this principle, without doubt, it is that he makes choice at times of a rather queerish collocation of his words—*e. g.* "and it is the tithe of the profit of this art, science and labour, that I contend the clergy have *only* a right to." p. 22. "As a farther proof that this has been considered as the fair construction of the law, in all enclosure or *other occurrences*," &c. Id. So he before remarks "The *historian* also observes, yet though these publications," &c. To be sure we are a little at a nonplus to understand who this said historian, so familiarly alluded to, is—but he does not keep us in the dark long, for in the very next sentence he adroitly 'lets the cat out of the bag,' and introduces us to—*Rack's History of Agriculture!*

Mr. F. now begins to figure away at a wonderful rate, and the orator is suddenly metamorphosed into the arithmetician. Indeed, he seems to have a head for almost any thing; for, after proving himself an overmatch for Judge Blackstone in law, and for the whole united posse of black coats in divinity, he here enters the lists with the matchless COCKER himself, and fairly beats him upon his own ground. He sums up his mighty matters by proudly declaring "enough surely is stated to convince the reader of the magnitude of the evil of which *I* complain." p. 25. Yes, most illustrious controversialist! and enough, reply your malicious adversaries, is stated to convince the reader of the magnitude of an evil of which *he* complains, viz. That he has thrown away eighteen-pence in the purchase of a pamphlet, written by a full-grown baby, who, as far as sound science and literature are concerned, is not even yet, God help him, out of his leading strings——Shame on these scandalizers of *Hertford genius!*

The orator next treats us with a curious travelling anecdote, respecting the want of cream to his breakfast. Perhaps Mr. F.

may be a bit of an epicure, and epicures must expect disappointment of this nature when they go abroad. As he seems by his quotations to have a little hankering after poetry, instead of hurrying cooks, chamber maids, and waiters out of their senses, to tickle up his palate with cream and custard, it might have been as well, we think, for a gentleman of his *philosophical* turn of mind to recollect the excellent instructions of the poor, old, forsaken monarch in the play;

"—— Take physic, pomp!
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And shew the Heavens more just.*"

But we beg pardon, for if Mr. F. be a dissenter of the true *puritanical* breed, who would not scruple

The hanging of his cat on Monday
For catching of a mouse on Sunday.

He may have as strong an antipathy to any thing that smacks of Shakespear, and the naughty theatre, as a Methodist preacher has to *good works*, tacked as a necessary consequence to the end of faith.

But a truce to these impertinencies, and listen to the impressive appeal with which he concludes his important chapter. Rising in his strength, he breaks forth like a thunder clap into this terrific and sublime apostrophe "Awake, my countrymen! arouse from your danger! Let your petitions be poured forth from every quarter, praying the legislature to interfere ere it be too late, and the singular paradox be exhibited to the world, that Britain, rich in agricultural resources, should be at the same time stricken with famine." p. 28. Surely nothing equal to this has ever been met with in the annals of parliamentary eloquence! How much it puts one in mind of Demosthenes before the Athenians!!

But Mr. F. is a universal genius. Every art in the circle of the sciences seems at his fingers' ends. Not content with confounding us with his stores of divinity, law, and legislation, he makes a learned digression on the discoveries of chemistry, and on the predictions of (as he very emphatically, and we dare say very justly, terms them) "some of the most *enlightened cast;*" an allusion probably to some debating society or other in Hertford, and of which he is himself, we make no doubt, a distinguished luminary, where they give lectures *under the rose*, and, shut out

* Shakespeare's King Lear.

from the joys of the bottle and the bowl, talk of philosophy till their toes are cold. Though, however Mr. F. can occasionally bend his great mind even to these homespun lucubrations, yet is it sufficiently evident, that oratory, divine oratory, is the secret darling of his heart, and the grand pole star of his ambition. Thus, at p. 29, he again electrifies his readers by another powerful Ciceronian appeal to their feelings. "Gracious God! is it possible a nation so much enlightened as this is, can longer bear with claims so intolerable, for services so slender!" Oh! what a terror is this renowned champion of the dissenters to the whole host of the established priesthood! What David with his sling and stone can they produce to encounter this haughty Philistine, this formidable Goliah of Gath!

Having summed up the argument of his first chapter with a quadruple deduction from his premises, wherein he proves, in effect, our legislators all fools, and our parsons all rogues; and having thus, as he hopes, "awakened the agricultural and landed interest to a sense of their danger," the orator proceeds, in Chapter two, "to treat of remedies for the evils complained of." He does not, he tells us, "mean at once to deprive the clergy of their subsistence, and involve all the clerical order in one common ruin," though he thinks "their forfeiture of title clearly made out, by the non-performance of those services for which tithes were granted;" and even intimates that "some such violent measures" might, perhaps, justifiably be recommended. Fearful, however, we suppose, of having thus almost frightened them out of their senses, he humanely adds, that he would not have "the serious churchman alarmed." This now, though to be sure very gracious, is yet a little, it must be confessed, like Nick Bottom, the weaver, who, anxious to play the lion's part in the interlude, promised to "roar you as gently as any sucking dove," lest he should "fright the ladies."* Something, however, is gained by the confession that though, like a second Bottom, Mr. Flower's "chief humour is for a *tyrant*," and he could "play Ercles rarely, or a part to tear a cat in—To make all split the raging rocks, and shivering shocks, shall break the locks of prison-gates—and Phibbus car, shall shine from far, and make and mar the foolish fates," yet that "all which he wishes and desires on this subject, is to be effected by gradual and easy means." p. 31. The great man, therefore, does not mean to devour up the parsons at a mouthful. He still suffers them to live, though, by the bye, with the old

* Shakespeare's Midsummer Night's Dream, Act I. Scene 4.

burden of the song uppermost, 'Dear heart! what will become of me, they live only to tremble.'

In p. 32, Mr. Flower observes "that statesmen, philosophers and divines the most enlightened, have thought that the *modes* of providing for the clergy by tithes are the most unjust;' and he refers us to history, and to what he felicitously denominates, "the jesuitical and ridiculous pleadings, and contradictory decisions" of our courts of law, in confirmation of the melancholy fact. Indeed, he may be said to overwhelm us with conviction upon this occasion; for surely the authority of Archdeacon Paley, Dr. Adam Smith, and Mr. Richard Flower, (men as eminent in their line as Alexander the Great, Julius Cæsar, and Tom Thumb) are sufficient to set any disputed point at rest. "It must surely be matter of the greatest surprise, that our statesmen have not listened to the wisdom of such counsels," (p. 34,) and, long before this, turned the church topsy turvey, with priests, tithes, modus's, and the whole trumpery of an ecclesiastical establishment.

The great man, now become little less in his own estimation than a second Lycurgus, proceeds, with all due dignity, to take upon himself the important office of a legislator. "I request," says he, "that an act be passed, entitled an act for the encouragement of the growth of corn, and the better ascertaining the propriety of the claims of the clergy." (p. 36.) This now is impressive—this is authoritative—this is looking like somebody. Why does not the orator of Hertford offer himself at the next general election as a representative for the county? He would give them, we venture to prophesy, a pretty trimming in the House of Commons—he would revolutionize their aristotical pericraniums for them, and "let loose the genius of agriculture" to sing 'O be easy among the tithe shocks of the country villages.'

But avaunt with *requesting*, for grown bolder from the ease, we suppose, with which he dispatches these state affairs, the orator mounts a step higher on his legislative throne. "I *propose* therefore," says he, "that, in lieu of all tithe, both small and great, the clergy should be allowed ten per cent. on the profit of the farmer, &c." (38). This he illustrates by another elaborate calculation; and thus settling by a mode of commutation adapted to meet the views of all parties, the income of the clergy, the profit of the farmer, and the rental of the landlord; and causing Britain to bid proud defiance to the world, he prepares to relax from his Herculean labours, and to conclude his work by the "indulgence of a few reflections which naturally arise out of the subject." (p. 39.)

His first *indulgence* is, we suspect, in a little bit of private scandal, though, having no local knowledge of the *politics of*

the place, we pretend not to infallibility in our conjecture. "Some haughty pluralist, who having consigned the cure of his parish to a drunkard, or a sportsman, till his disgusted parishioners forsake the church, and the service is mumbled over to the empty pews, &c. &c." (p. 40.) He next indulges in a poetical quotation from the pen of the immortal Cowper. Indeed, he seems so partial to these poetical flourishes, that we suspect he is but a sort of *so so* dissenting brother, and perhaps, at times, a little lukewarm in the enthusiastic work of the tabernacle. It may not suit with his epicurean constitution to put the masquerade dress on every day, to "fast twice a week," and "for a pretence make long prayers."

The orator once more gets into the *high strikes*, and again suffers his philosophical spirit to regale itself with what we conceive to be (though perhaps erroneously) another tit bit of domestic scandal. "Had the pious poet when he wrote these lines, foreseen with prophetic spirit what would have fallen on the offspring of his illustrious house; could his imagination have reached the hateful scene of such a rector, who, after every offer of conciliation, could consign the revenues of his living to an ale-house keeper, to exercise his dominion over the estates of the nobility, gentry, and tenantry of the parish, celebrated as the birth place and residence of the noble house of Cowper!—his pen would have fallen from his hand? Before he had finished the portrait, his tender heart-strings would have broken." p. 41.

This now is really grand—this is painting to the life—to the eye—the ear—the very heart and soul of the reader. Like Longinus descanting upon the sublime, he becomes even more sublime than the poet himself. But who is this poor luckless wight, that is thus consigned to immortal infamy. Let him never think of Mr. Richard Flower, of Hertford, without reflecting, that to be *thus* held up to scorn, is a scorn indeed! If he would fairly appreciate the extent of his mortification, let him turn to the hundred and forty-fifth fable of Dr. Samuel Croxall's edition of Æsop!

The orator winds up all with a farewell apostrophe to the poor pill-garlics of the church, who stand quivering and shaking before him like aspen leaves. "And you, the avaricious part of the clergy, to whom I now address myself, can ye not discern the signs of the times." (alas! but too well!) "Cast your eye over the page of history, and learn, ere it be too late, this awful truth, that the increased claims of ecclesiastics have often been the presage of a *revolutionary* hurricane, that has swept away both them and their revenues—leaving them to repine in vain at their avarice, their folly, and their fall.—Listen to the roar

of the distant thunder which hovers around you with a warning voice, and approaches nearer and nearer.—Learn righteousness and temperance, or your reign is short, and your overthrow most certain." (p. 42).

With this fearful denunciation the pamphlet concludes—a pamphlet that has afforded us more information, and that bids fair to be productive, we trust, of greater general *amusement* than any work, of the same dimensions, that has issued from the press for many years. The inhabitants of Hertford may think themselves peculiarly favoured by their possession of such a jewel of the first water. That they will ever have it in their power adequately to reward the transcendent talents of this indigenous and universal genius, is by no means likely. But, as it would be highly indecorous that philosophy should go bare headed, while ways and means are planning of crowning her with effect, we propose, with all due deference, until something better can be thought of, *that a statue (of Bronze) be erected in the corn market of Hertford, to the honour of Mr. Richard Flower, the scourge of ministerial county members, the terror of the established tithe clergy, and the* EIGHTEEN-PENNY *orator of the Agriculturists of Great Britain!!*

Mrs. Galindo's Letter to Mrs. Siddons; being a circumstantial detail of Mrs. Siddons's life for the last seven years; with several of her letters. 8vo. pp. 80. 5s. ! ! ! ! ! ! 1809.

WHOEVER expects to find the promise contained in the title-page fulfilled in the book itself, will be wofully disappointed. For, instead of the "circumstantial detail of Mrs. Siddons's life," for seven years, we have nothing more than a most disgusting account of Mrs. Galindo's suspicions; duly interspersed with insinuations which appear to be groundless; invective, founded in error, or resulting from malice; and calumny most scandalous and gross.

After submitting to the painful task of reading the *dearest* production which modern times have produced, we were at a loss to conceive what could have led the author to send forth her hideous offspring into the world; until we recollected that

"Hell has no fury like a woman scorn'd."

This lady's own account of *herself* is rather curious. She comes before the public as a gentleman's daughter, who, from

amusing herself with "private theatricals,"* became, naturally enough, a strolling-player; and then affronted her friends by marrying a fencing-master. The *professions* of the new-married couple must have been very lucrative, since we find them, at Dublin, driving their curricle, and living, of course, in appropriate style. We have taken it for granted that Mr. Galindo was a fencing-master, because his wife assures us that he taught Mrs. Siddons to fence, when she was preparing to play—strange to say!—the part of *Hamlet!* However this may be—we collect from the lady's own account of herself, that she was never remarkable for the virtues of prudence and self-denial; and we are led to conclude that, as her attachments were hastily formed, and so violent as to make her despise the ties of kindred, and the calls of interest, her hatred, proceeding from the same source, ungovernable, at least, ungoverned, passions, may be equally rash, and equally intemperate.

Her charge against Mrs. Siddons, of maintaining a criminal connection with Mr. Galindo, is most *atrocious*: the atrocity, if true, will attach to the party accused: and, if false, as we hope, and firmly believe, to the accuser. But every one must admit, that a charge so serious should not be advanced lightly, nor, indeed, without strong, direct, unequivocal proofs of its justice. Are these proofs adduced by Mrs. Galindo? Certainly not. She asserts, indeed, most boldly, but she offers nothing in the shape of proof, either *legal* or *moral*; and it is perfectly evident, by all that she says, that she has no better foundation for her assertions and insinuations, than mere *hearsay* evidence, which is no evidence at all, and which is probably nothing more than idle gossip, or vague reports, invented, perhaps, for the malicious purpose of tormenting an irritable and jealous disposition.

In the absence, then, of all legal and moral proof, we must have recourse to such internal evidence as the book affords, to supply the deficiency. All evidence of this description we have carefully examined; and the result of our examination is, a total disbelief of the charge, and a firm conviction of Mrs. Siddons's innocence. Indeed, passion has so blinded her accuser, that she makes admissions, or states facts, if not incompatible with, at least most hostile to, her accusation. Thus she tells us, that Mrs. Siddons is old enough to be Mr. Galindo's mother; and such, we believe, is the fact. This renders

* We wish the lady had favoured us with an explanation of this phrase.

the charge improbable; and the improbability is not counteracted by one tittle of positive, or even circumstantial, evidence. Mrs. Siddons's letters, too, are such as to convince us of the falsehood of the charge. No one, the least conversant with the feelings of the human heart, and the operations of the human mind, will ever believe, that, if Mrs. Siddons were really guilty of the crime imputed to her, she could have penned such letters as several of those which are addressed to Mrs. Galindo. As to the story of the *curricle*, none but the most credulous blockhead would give the smallest credit to it, unless supported by such positive testimony as a jury would be obliged to receive. Such a story, if the hero and heroine had been a boy of eighteen and a girl of fifteen, might, possibly, have obtained credit. But, considering the ages of the respective parties, who are made the agents in it, and the peculiar circumstances in which they were both placed, we must pronounce it totally incredible. A report of this nature might very likely have been raised and propagated in Dublin, by idle, by envious, or by malicious, persons; and any one, at all acquainted with the propensity of the world to encourage every scandalous rumour, will be at no loss to account for the ready belief which it might have gained in Ireland. But the moment it becomes subjected to serious examination, the flimsy fabric vanishes like dew before the morning sun.

It were perfectly needless to enter upon any farther analysis of this infamous tract. We have said sufficient of it to convince all honourable men of its malice and its falsehood; and we have too much experience to attempt to convince, by argument, men of an opposite description. But if infamy would attach to an indifferent person who should thus wantonly labour to traduce the character of a virtuous and respectable female, what terms shall we apply to her whose infamy is aggravated by the sin of *ingratitude?* This woman, who thus stands forward as the calumniator of Mrs. Siddons, is, by her own acknowledgment, under the most serious obligations to that lady. Mrs. Siddons not only interested herself in her promotion, and took great pains to procure for her a more lucrative engagement at Covent-Garden Theatre, than that which she had at Dublin, but lent her husband a thousand pounds, to enable him to purchase a share in the Manchester Theatre. But so far is Mrs. Galindo from feeling any thing like gratitude on this account, that it seems to have increased her hatred, and to have heightened her malice. From the peculiarity of Mrs. Siddons's situation, with respect to her husband, it was naturally wished by her that he should not know that so much money had been advanced by her. Mrs.

Galindo, however, seems to have taken great delight in making the public acquainted with the whole transaction. And she even has the unfeeling impudence, for, with all our regard for the sex, we can really characterize her conduct by no less uncourteous language, to abuse Mrs. Siddons most grossly, because she does not chuse to accept, in lieu of the money which she has advanced, an annuity, on the life of a third person! For this, Mrs. Galindo, a woman of irritable feelings, of headstrong passions, and of shallow judgment, does not blush to revile her as a merciless wretch, anxious to involve her whole family in ruin!

We object to this publication on other grounds than its evident falsehood. In the first place, it is a gross, and most immoral, breach of private confidence. If publications of this nature are to be tolerated, there will be an end to that social intercourse, to that grateful interchange of sentiment, feelings, and opinions, which constitute, at once, the charm and the cement of social life. Men will be afraid not merely to communicate their sentiments to each other by letter, but even to hold confidential conversations, if the particulars of them are liable to be given to the world by some unprincipled writer, assisted by some unprincipled publisher. It is a disgrace to the age, that these things have become too frequent, and that they have been swallowed with too great avidity. It is a base, pampered, and unnatural appetite, that can relish such gross and disgusting food. And they who administer to such an appetite, may truly be called the nightmen of literature. It must not be supposed that we mean to deny the right of an injured individual to appeal to the public in vindication of his invaded interests, or for redress for injuries sustained. No, we value the importance and the liberty of the press too highly to seek to limit its utility, when confined within moral and legitimate bounds. And, in truth, it is sometimes the only refuge for the oppressed and the persecuted. But a strong case, indeed, must be made out before an individual can justify himself for calling upon the public to be the arbiter between him and his opponents. It must be a case, too, either involving some public interest, or holding forth some great public example. Now, in the present case, there is no one circumstance, which can possibly justify an appeal to the public. It is wholly a private quarrel between private individuals. There is neither public interest nor public example in it.

If any thing could increase our indignation at this contemptible production, it would be the period selected for its publication. For it cannot escape observation, that Mrs. Galindo has chosen a time, when a great popular clamour has been raised against

every branch of the Kemble family. There is something at once so cowardly and so malicious in this, that it ought to be held up to public scorn. As to the clamour itself, whether well or ill founded, it does not alter the nature of the case. This is not the place for discussing the merits of that clamour, or the proceedings which gave rise to it. Whatever our opinion may be respecting the disturbances at Covent Garden Theatre, and we believe it will be found to differ, on some points, from the opinions of all other writers, we have no scruple to declare, that the clamour raised against Mr. Kemble, and the whole of his family, is most unjust, ungenerous, and malicious. We leave our readers to guess, then, what we think of Mrs. Galindo, who has taken so unfair an advantage of it.

In Mrs. Siddons's letters, which are published at the end of this incoherent narrative of any thing, we suspect, but facts, there is a strain of affectionate friendship, and of unaffected piety and resignation to the will of Providence, utterly incompatible, we should think, with the state of sin in which Mrs. Galindo openly charges her with having lived at the time. That there are, occasionally, inconsistencies in the human character, which the reason of man would vainly seek to reconcile, no man of observation will venture to deny. But it is not from exceptions or anomalies that we are to form our estimate of the human heart. We are to take it as we find it in our common intercourse with society, and thence to draw our deductions as to its nature, its affections, and its properties. Judging, then, by this criterion, we deem it impossible that the writer of these letters can be the Sinner which Mrs. Galindo represents her. And so judging, we cannot but repeat our reprobation of this pamphlet, and our wish that the publisher of it may meet the reward which he so justly merits, for becoming the pandar to some of the worst passions of the worst part of the public.

A System of Sheep-grazing and Management, as practised in Romney Marsh. Illustrated with [11] *plates.* By Daniel Price, of Appledore, Kent. Pp. 495, 4to. 2l. 2s. Phillips, Bridge-street. 1809.

WHAT a significant title to a ponderous volume of gossiping, about sheep in Romney Marsh!——We have lately seen many systems, in every branch of human knowledge, spring up and decay, like philosophical fungi; but Mr. Price's sheepish "system" seems calculated to make us satisfied with the present, lest a worse evil befall us. Nay, it has even inspired us with

some resolution; and we really believe, that, after wading through this huge mass of words, we could almost venture on a modest quarto from the agricultural President himself! For this, doubtless, we ought to be grateful, as it is said, we know not how truly, that the learned President is actually engaged in the manufacture of two quartos on the art of fatting or fattening animals, in which the practice of the late Daniel Lambert is to form the basis of his system. Be this as it may, we must endeavour to communicate some of Mr. Price's "good things" to our readers; and we trust that they and he will acknowledge us to be good and faithful shepherds, since we have evinced the primary qualification for the office—*patience* sufficient to read no less than 479 quarto pages. The author commences his "system" very systematically; presents the unlearned shepherd with the classification and generic character of sheep, by Linnæus; quotes a number of insipid pages, done into English, from Buffon; describes the "ovis fera, or wild sheep," (which, no doubt, abound in Romney Marsh); talks of the Siberian argali, after Dr. Pallas, as the original species of all domestic and other sheep; studies varieties with Dr. Anderson; and finally, favours us with a specimen of black-letter learning from Camden and Leland. In the latter, we are told that Romney Marsh was known by the name of Mersewarum, and in a grant of King Offa to Archbishop Janibert, about 795, it is called Merseware, and its inhabitants *viri palustres*, Marsh or Fen men. "Romney Marsh is a spacious level of marsh ground, on the south coast of Kent, about ten miles long, from east to west, and four miles at the broadest part, from north to south. It contains four districts: Romney Marsh, which covers 23,925 acres, Rhee Wall, Walland Marsh, and Denge Marsh, which occupy 22,666 acres." Guildford Marsh is principally in Sussex; this, with Moor Level, may be calculated as forming altogether a marsh of 60,000 acres, two-thirds of which are employed in breeding, averaging at 21 per acre, and one-third in fattening, at 31. per acre, rent. It is all open and unsheltered, except about Brookland and Old Romney.

So far Mr. Price is a natural historian, geographer, topographer, and antiquary; yet he has omitted to state the latitude and longitude of this celebrated marsh, the degrees of the barometer, thermometer, hygrometer, rain-guage, and anemometer, although he speaks magisterially of the effects of heat, cold, and moisture on sheep. Still, however, he has generously remembered the public curiosity, and furnished a means of prophesying respecting the weather. "If sheep, he observes, are found feeding early in the morning, it is a *sign of a wet day*;

and if they lie late, it is a *prognostic of a fine day*. A grazier of respectability says, that he has frequently remarked, that when sheep are found feeding late at night, or early in the morning, the following day has been wet or windy: the sheep seem to feel an instinct of the approach of bad weather, and thus fortify themselves against it." But, it is as a breeder in which the author displays his profound knowledge, of which we must give a few specimens. He is an advocate for *small* animals, for a qualified introduction of the Leicester breed into Romney Marsh, and for "the improved disposition of sheep," by which he means "an aptitude to convert their nourishment into fat." That he may not be accused of any unnatural prejudice against his own country breed, he makes the following very interesting and sagacious communication to his readers:

"In July, 1806, I had an old barren ewe, out of ten purchased at Ashford market, of the Romney-Marsh breed, and declared by the breeder to have no Leicester blood. *She* was possessed of very good proportions, and shewed an excellent disposition; *she* was the *smallest* of the ten sheep, of the same age, and in all respects resembling the others. *She* appeared to carry more outward fat, and when slaughtered, weighed 20lb. *more* than the *worst*, and 6lb. more than the *best* of *them*: *she* did not bear so much fat, by 3lb. as the *best*, though superior to the *worst*, [how much ?] and had a better and more loose fat, than her make and disposition promised [astonishing !]. I had, in the *same* month [very important !], another opportunity [how fortunate !] of seeing an ewe of a remarkable good disposition: a grazier having at Michaelmas put some old barren ewes to fatten, the ram broke in, had put one ewe to, before he was perceived by the looker. This whole field of sheep were sold fat the latter end of April to a butcher; but he objected to the ewe, as being in lamb, though he acknowledged she was as fat as the others. She was turned into other fattening land, and lambed the latter end of May. I purchased the ewe and lamb on the 19th July, 1806 [at what hour ?], and they were slaughtered the *same* day. The lamb was exceedingly fat, and *judged* by the grazier to weigh 20lb.; but *I judged* it to weigh 32lb. which was ascertained to be so !" P. 32, 33.

What erudite, important, and useful information! What wonderful sagacity and acuteness, to discover a difference between 20 and 32, or 5 and 8! Sometimes, indeed, the author, if possible, is even more instructive. Bakewell selected breeds from various countries, and kept them on the same quality and quantity of food, whence he judged of the most productive.—Now, says Mr. Price, p. 35, "*Suppose* I were to try the experiment; *suppose* that they were all equally well formed; *suppose* that they have all received improvement;" and *suppose* that the reader is now tired of this two guineas worth of *suppositions*, how

much will the cheesemonger give him for his bargain? Let him not repine, however, but proceed a few pages farther, and he will soon find that the caterer for the *nursery* will be a rival purchaser with the cheesemonger or trunk-maker. Mr. Price enumerates nine properties which "sheep of a good disposition must possess." The first is, that "sheep must be well bred. This proposition must be admitted as a very *essential* one, but it is by no means to be *implicitly* depended on." Why? Because "a good cow may have a bad calf," they may *degenerate!* "2dly, The lamb must not be in a state of starvation; for, in that case, *a* debility, weakness, and fever are produced, to the great injury of the constitution; and nature then loses her happy form, and is determined more to the formation of the offal than to that of the muscles or fat." Doubtless, *starvation* will make nature lose her *happy* form, and induce a total dissolution; a piece of information only to be found in the author's "system of sheep-grazing." But the 7th property is certainly novel: "The *countenance* of sheep will shew a *good* or *bad disposition* [i. e. an aptitude or inaptitude "to convert their nourishment into fat"]. Nature, when she is *disposed* to give the *desirable* form, generally fashions the whole features and temper alike; and I have frequently observed, in sheep of the *best disposition*, a *pleasing softness* in their *looks* and *manner*, attended with the most *beautiful symmetry*. In this class of sheep, I could distinguish a peculiar *softness* in their eyes, [dear, languishing creatures!] and a *graceful walk* [amiable beings!), as if nature seemed to set them off to advantage, by a prodigal display of her gifts!!" What are the loves of the triangles or amours of plants to this? Such "pleasing softness," such a "graceful walk," in "the most stupid of all quadrupeds!" Surely the author thought of recommending his volume, massy as it is, to the nursery, when he wrote this. Mr. Price, however, "believes that there is a certain form regularly attached to sheep of a good disposition," which he attempts to describe, and begins with the head, or rather the horns. "It appears, he says, that all sheep formerly in England were horned, perhaps as proceeding from the Welsh breed. The angate, the wild sheep, are in possession of them; but the polled sheep must be considered as a valuable improvement on the breed." Of the accuracy of his descriptions of the features of good dispositions, the following may suffice: "a long head is considered as valuable by many graziers, but where there is a good disposition, the head is generally short. It is asserted by some, that a thin neck is a proof of delicacy of constitution; *probably it may be so, in some instances*, but I am assured that sheep of good *constitution* may be found with thin

necks." Yet his descriptions will be admitted to be quite as accurate as the resemblance of mutton to bacon! In recommendation of fat mutton, we have the following, p. 47. "A poor man gives 8d. a pound for bacon, but only 4d. for fat mutton. This *resemblance* of fat *mutton* and *bacon* is not altogether *imaginary;* for when mutton is salted and kept some time in pickle, the palate perceives a strong *similarity* between them! The advocates of proving *bacon* on *sheep's bones*, instead of producing it, as heretofore, on those of *swine*, I will say, that the art of preparing it has already been carried so far, as to deceive the palates even of connoiseurs in eating." The author should have proved, not merely "the resemblance," but the identity of mutton and bacon, even to the satisfaction of a Wiltshire man, by instancing the name of *hogs*, so common among shepherds. Some of Mr. P.'s sagacious directions would have been much more natural in the Bog of Allen, than in Romney Marsh. Such, for instance, as "the *wool* of sheep, that is the length of the staple, should always be regulated according to the *constitution* of the *soil*." We hope no Irish wit will be so stupid as to call this an *English bull*, for the author really means to give very judicious, and we think important advice, namely, that sheep bearing wool of a long staple, or a very heavy fleece, require rich pasture to nourish them and their fleeces, otherwise the "carcase and wool both perish together." Passing this blunder for the sake of the truth which it contains, we must notice some of the author's other recommendations to the nursery, and shew with what "pleasing softness," and how "gracefully" he can prattle or gossip.

"A few years ago," says Mr. P. "I was at a sheep-shearing with a person who was a great advocate for the South Down variety. I *thought* him *wrong* in his *principles*, which is *too often* the case, when any breed, or variety, become *fashionable*. The happy medium is neglected, and the preference given to the extreme, the inevitable cause of error. The rams exhibited were large; they were highly extolled by the spectators, and said to exceed all other breeds. *I said nothing*, [what philosophical profundity!] *but thought the error would be discovered one time or other.*"

The profits and losses of sheep-grazing, in Romney Marsh, vary from 7*l.* per acre profit to 17*s.* loss. In describing the characters which indicate the age of sheep, the author is as vague as he is visionary on most other subjects. His instructions for feeding lambs are anything but systematic or conclusive. On the subject of lambing, the author writes as a doctor,

obstretician, and physiologist, but we cannot boast either of the merit or success of his practice even on his own report of it, as almost all his cases were mortal. It is true, he states the annual loss of ewes and lambs by several other graziers in Romney Marsh, and the amount so far surpasses that of most other places, and even the north of Scotland, that we wish for no other proof of there being something radically defective in the management. Such a circumstance fully justifies the author's observation, (p. 175.) that "the intelligent class of graziers, or those who manage their business in a superior way, are the *least* numerous in Romney Marsh." Hence we think Mr. P.'s advice judicious, that for every 400 acres of Marsh land, 100 should be ploughed to raise food as a substitute for pasture. The discussion of this and similar subjects is adapted to the author's situation, but he should not have ventured to write a chapter on "the anatomy of sheep!" So eager, indeed, is he to describe what he calls the good or bad properties of animals, that he repeats, p. 236, what he said, p. 54, on this subject. In the sheep-graziers' calendar, however, some practical information will be found, although we are surprized that the author should approve or sanction the ruinous and unnatural practices of washing sheep; a process, during which, he candidly acknowledges, (p. 328.) that *some die.* "The average fat of the Romney-Marsh sheep may be about 10lb; the caul 6lb. and the great fat 4lb." Mr. P. in recapitulating the "principles of sheep-grazing," assumes the chemist also, but with as little success as the anatomist: he speaks of "*all animal* and vegetable productions ultimately depending on carbon and azote!" We shall not insult our readers by any remark on such ridiculous and ignorant assertions.

In concluding, the author, like many other very patriotic and *disinterested* speculators on agriculture, warmly recommends the establishment of "A grazing college;" and proposes, "that government should settle an *adequate salary* on an individual;" we presume he would have no objection to accept £4,000 a year to be president of such a college. Fortunately, there is but one instance of the genius and spirit of Englishmen being violated by the establishment of a pensioned speculative board, the permanency of which is nearly as questionable as its utility. It is quite time to abandon this pseudo patriotism, this popular selfishness, in advising government to establish places, or offices, at the expense of the nation, and reduce Britons to the same state of venal, selfish servility, as the people of the continent. England is the only

[illegible]try in which societies have flourished by the voluntary contributions of their members; it is the only country in which national and individual interest have ever been identified; and we hope no interested speculators will ever be able to separate them. The Bath Society, supported by its own members, has done infinitely more service to the country than the Board of Agriculture has; and even the Cumberland Society, instituted by Mr. Curwen, has been of more real utility; then why do not the graziers associate, and establish a society for their own purposes? It is a trite truth, that if men will not study their own interest in such things, they surely will not that of the nation.

Mr. P. has devoted nearly too pages to the diseases of sheep; but they are almost entirely filled with extracts from other writers, which constitute a considerable part of this 4to. volume. No doubt he has done so from a generous wish to instruct his readers, and preserve the lives of innocent animals; yet we cannot help observing, that, for about one-fourth the expense of this work, the reader would have had much more useful and practical instructions from Mr. Duncan, in the 3 volumes of the Transactions of the Highland Society. Mr. P. may be a sensible man; but had he condensed his observation within a half-crown pamphlet, he might then perhaps have rendered as much service as he now has done prejudice to the study of sheep-grazing. Mr. Common Sense, *alias* Sir R. P. could give all that is either new or useful in his book in four pages of the Monthly Magazine.

Substance of a Speech which ought to have been spoken in a certain assembly, upon the motion made by the Right Hon. Henry Grattan, on the 25th of May, 1808, *that the petition from the Roman Catholics of Ireland should be referred to a Committee of th whole House. With supplementary notes, on the Idolatry of the Romish Church; the Proceedings in Parliament respecting the Royal Popish College at Maynooth; and the reported Speech of the Right Reverend the Bishop of Norwich, in the House of Lords, in the Year* 1808, *in Suppori of the Petition of the Irish Roman Catholics.* 8vo. pp. 95, 3s. J. J. Stockdale. 1809.

At a time when, in consequence of a recent event, the advocates for the importunate claims of the Papists are singing, *Io triumphe*; at a period when, emboldened by numbers, and confident of success, the Papists of Ireland are once more about to call on the British Parliament to violate its trust, and to remove

the grounds and the fences which the wisdom of our ancestors provided for the defence of our constitutional fabric; when these Papists, disdaining to solicit as a favour what they impudently urge as a right, alike ungrateful for past indulgences, and forgetful of past favours, indignantly reject every thing which savours of concession on their own part, and inflexibly adhere to the mischievous principles of the superstition which they profess; we cannot render a more important, nor a more seasonable, service, to the Protestant public, than by making them acquainted with a tract, eminently distinguished for every thing which can recommend it to the conscientious and impartial inquirer after TRUTH. The author is not a furious zealot, who suffers his zeal to subdue his judgment; he is not a religious apathist, who thinks it a matter of little concern whether this profession or that profession of faith prevail; but he is a sound, zealous, and conscientious member of the established church, who supports his tenets from principle, and whose zeal is accompanied with knowledge; and he is a rational admirer of our civil constitution, with which that church is inseparably interwoven. He is, moreover, a complete master of the subject which he undertakes to discuss; he treats it with temper, but with firmness. With a confidence, grounded in knowledge, he boldly defends the cause of truth, and fearlessly exposes the unavoidable danger resulting from the growth of Popery in a Protestant State.

The discussion, which took place in the last session of Parliament, on the subject of the petition of the Papists, afforded, in our opinion, more serious ground of apprehension and alarm, to the judicious and well-principled Protestant, than any of the preceding debates on the same topic. And our opinion is founded on the very circumstance, which led many of the *more liberal* opposers of the measure, to draw an opposite conclusion. Mr. Grattan, who may truly be called the *pensioned advocate* of the Irish Papists, affected a degree of moderation and liberality, so perfectly unnatural to him, so totally different from the temper which he had uniformly displayed, under similar circumstances, as to be well calculated to give birth to the strongest suspicions of dissimulation and fraud. This, in itself, would have been of little consequence, for Mr. Grattan's public life, and his private connections, are too well known to render any precaution necessary to guard us against deception on his part; but, to our utter astonishment, the bait took; it was swallowed by the House, and the orator was greeted with the compliments of those who resisted his motion, and opposed his principles. Even members of the cabinet, (one at least) joined

in the senseless cry, and the privy counsellor of Neilson and of Hughes, was hailed as an associate by the privy counsellors of his Majesty. During the whole of the discussion, too, no attempt (except in a solitary instance, where even Ministers endeavoured to check it) was made to resist the monstrous claims of the Papists, on right principles, on true and solid grounds. The fact is, that the members of the cabinet themselves differed on the subject; a kind of unmanly compromise was the consequence; and it was agreed by all to resist the motion as *unseasonable*, but to refrain from all investigation of the merits of the question. It seemed, indeed, as if there had been a general agreement to abandon the principles which placed the House of Brunswick on the Throne, to overlook all the circumstances which produced the Reformation and the Revolution, to pass a tacit censure on the conduct of our wiser, and better, forefathers, and, finally, to *evade* what it was deemed inexpedient to *meet*. Such conduct, we shall ever contend, was highly unworthy the character of a British House of Commons, and still more unworthy the cause which his Majesty's ministers had to defend. One of those ministers, indeed, did not hesitate to say "If there be a disappointment in the present instance, there would be a consolation in reflecting, that, the object of the motion must ultimately, though gradually, prevail." Considering the situation which this gentleman held at the time, it is difficult to conceive that a more indecent declaration could have issued from his lips. What was this, but an indecent censure on his Sovereign, whose opinion was known to be decidedly hostile to the claims now preferred? what was it, but to insinuate that the cause which he opposed was the cause of *truth*—magna est *veritas* et prævalebit. Had we been a member of that house, when this declaration was made, we should have answered, no, sir, the object of this motion, which is to place the Papist on the same footing with the Protestant; which is to give to a Protestant king Popish counsellors; which is to establish a Popish influence, and finally a Popish ascendancy in a Protestant state; which is to render the coronation oath a nugatory, and, *therefore*, an impious ceremony, which is to shake the tenure by which our Sovereign holds his throne; which is to impeach the principles of our most important statutes; and which is to remove for ever those sacred barriers which have always been deemed essential for the protection of our civil and religious establishments; this object, sir, will never prevail, until the people of this country shall cease to acknowledge the superior purity of our national faith; until religious apathy shall become a general feeling; until we shall be prepared to proscribe our pious ancestors who brought about the Reformation;

until we shall openly condemn the principles on which the Revolution of 1688 was achieved; until, in short, the people shall have lost all sense of feeling, all powers of discrimination, all love of liberty, and all hatred of oppression. Such would have been *our* answer to a declaration so idle, so uncalled for, and so improper. If ever this object should prevail, which it never can, unless the whole Protestant Church is asleep, adieu, for ever adieu, to the constitution, to the establishment, and to all the civil and religious libertieswhich they impart and secure. Then will the dawn of reviving superstition break in upon this devoted land; then will the iron reign of despotism begin to lower over our heads; then will intolerance, and all the train of evils, which once involved the whole of Europe in mental darkness, and in bodily slavery, crush us with their weight; and England, from a different cause, will be replunged into a state of barbarism, as the rest of Europe soon will be by the military tyranny of Buonaparté.

In the House of Lords, too, we are sorry to perceive that there was none of that firm, manly, and decisive language which we had witnessed on a former occasion, and which so well becomes the statesman and the patriot. Lord Liverpool had before, most truly and emphatically stated, that we had already, in our concessions to the Papists, proceeded to the very extreme of toleration; and that the time was at length arrived, when they should be told, *we will go no farther*. If this declaration were wise, and manly, and proper, at the time when it was made, (during the Addingtonian administration) why was it not repeated at a period, when circumstances more imperiously called for it? We can conceive no other reason for the omission, than the kind of compromise to which we have already adverted, and which, in fact, can only be truly characterized, by describing it as *a sacrifice of principle to expediency*. This is a time when truth must be spoken to all public characters; both in the State and in the Church. Men who are attached, from principle, as well as from duty, to the King upon the Throne, to the constitution of the country, and to the ecclesiastical establishment, should be the first to defend them all against their lukewarm, or mistaken, or cowardly friends, as well as against their open and inveterate enemies. There are few errors more mischievous than the supposition, that because we are loyal subjects, and zealous Protestants, we should, therefore, connive, either at abuses in the Church or State, or at the neglect or misconduct of those to whom the defence and protection of our civil and ecclesiastical establishments are particularly entrusted. If a premier or a primate were to sleep

on his post, would it not be our duty to awake him? If either or both were to desert their posts in the hour of danger, would it not be our duty to censure them? If any man in a public station pursue a line of conduct which has a direct tendency to injure the interests, which it is his duty to promote, we take it for granted, every loyal subject is not only free, but bound, to protest against his measures, and to expose their fallacy and their danger. We have thought it necessary to premise thus much, that we may not be subjected to imputations of indifference or of change of principle, when we come to censure, as we shall soon have occasion to do, what appears to us the very indecent conduct of some of our prelates at Oxford.

The author of this tract will not, we are persuaded, feel these preliminary observations irrelevant to the subject of it. His object and ours, his principles and ours, are, we are proud to say, precisely the same. We, like him, wish to rouse those who are asleep on their posts; we, like him, protest against that religious indifference which is spreading its baleful influence over the Protestant world, and which is almost the certain præcursor of infidelity; we, like him, have exerted our most strenuous efforts to stem the torrent of Popery which once more threatens to involve the country in darkness and in misery; to correct the radical mistakes, and to dispel the gross delusions, under which men, enlightened in other respects, seem to labour on this most interesting, and most important, topic; to assert the wisdom of our ancestors; to defend their principles; and to support their cause. We are fellow labourers in the same vineyard, and whenever he puts his shoulder to one wheel, he shall never fail to find ours applied to the other. The times are most perilous; we are surrounded with dangers on every side, of a different, indeed, and even opposite, nature, but all tending to produce the same destruction. Popery, on the one side, and Sectarism, on the other, shake their Hydra-heads at the establishment; and it is difficult to say from which most danger is to be dreaded. The duty, however, which the members of that establishment have to perform, is easily ascertained and defined. They must oppose a firm and steady resistance to encroachments of every kind; they must not suffer the importunate claims of the Papists to render them blind to the rapid growth of Sectarism; nor must they allow the incessant encroachments of Sectaries to relax their zeal or their efforts in opposition to Popery. They should be armed at all points; they should remonstrate against the daily abuses of the Toleration Act; they should petition against the inordinate pretensions of the

Papists; they should be all vigilance, activity, and zeal. And if their bishops will not take the lead in measures which shall appear necessary for the safety of the establishment, the *lay-members* of the Church must stand forward, and teach them their duty. Superficial and shallow-minded men may tax us with presumption. But, let them be assured, that we know what we are about; we feel the strength of the ground on which we stand; there are no fraudulent mysteries in our Church, no indefinable and unintelligible power, which renders the assumption of *infallibility* necessary. The doctrines and the discipline of the Church of England, as well as the laws relating to ecclesiastical matters, are as easily understood by a layman, as by a divine. Our bishops have authority and jurisdiction, the most legitimate and spiritual, but they have no infallibility. They are men, and have, of course, the common feelings of human nature. Unfortunately, the grounds of their promotion have, of late years, had less reference to the origin and nature of their holy functions, than they ought to have. Party-spirit, political connections, private attachments, these unhallowed motives, have too frequently been allowed to influence, nay to decide, the selection of prelates. And to this impure source may be traced some of that disgraceful tergiversation, that wonderful relaxation of principle, and that strange desertion of duty, which have been discernible in certain recent events. Be this as it may; we know our duty, and we will never sacrifice the interests of either Church or State, to fantastical motives of false delicacy, which those, who profess most to admire them, would find the greatest difficulty in defending.

In a short preface, the author remarks:

"Not many years ago the public were favoured with 'the substance of a speech intended to have been spoken in the House of Lords,' (by the present Bishop of Llandaff we believe,) 'but which speech most persons were of opinion ought never to have been spoken; it is hoped that a more acceptable service may be rendered by the publication of the substance of one *which ought to have been spoken* in another House, though it was never intended to be so."

We heartily wish it had been spoken, as it would have equally *posed* the supporters, and some of the opponents, of Mr. Grattan's motion. Before we enter upon an analysis of that composition, we must premise that, on any subject connected with the claims of the Papists, Mr. Grattan is not only an inadmissible evidence, but an evidence wholly unentitled to credit; and for this plain reason, that, when he brought forward, some years ago, those claims of the Irish Papists, for his support of which,

in the Irish Parliament, that nation, by a shameful misappropriation and waste of the public money, voted him a reward of *fifty thousand pounds*, (a very small portion of which he afterwards refused to lend, by the bye, to Lord Charlemont, his benefactor and patron) he solemnly pledged himself, that the Papists would be fully satisfied with the indulgences which they then solicited, and that the country would never more be troubled with any claims or pretensions from them!!! Yet, since that period, not only have farther claims been repeatedly preferred, but preferred by Mr. Grattan himself. We put the question home to our readers: would any man, who had so conducted himself in the concerns of private life, receive credit for any assertion which he chose to make? Certainly not; and as we acknowledge no distinction between private and public morality, as we deny that there is one system of ethics for gentlemen, and another for patriots, we are warranted in our conclusion, that nothing which Mr. Grattan may assert respecting the claims, the views, the principles, or the designs, of the Papists, can be entitled to credit.

The author opens his "Speech," (for as such, for the sake of perspicuity, we shall consider it) with a protest against those compliments which were, so lavishly and so sillily, bestowed on Mr. Grattan.

"If an antagonist deserve praise for a speech, artfully calculated to effect the purpose for which it is delivered, then is the speech of the Right Honourable Gentleman deserving of all the commendation which can be bestowed upon it. The quality of that speech which has chiefly excited so much approbation, is the conciliatory spirit which it professes to breathe: and it cannot be denied that the Right Honourable Gentleman has used language which tends to reconcile the Petitioners to the disappointment, which he well knew must inevitably attend their present application. But how does it tend to reconcile them to that disappointment? Not by inculcating the duty of submission to the authorities of the State; not by telling them that, if they find their wishes unattainable, they must, nevertheless, preserve inviolate their allegiance to their Sovereign, and perform all the duties of good subjects; not by reminding them of the great things which have been done for them in the present reign; but by encouraging them to hope that their disappointment will be but temporary, and that a little patience and perseverance will accomplish all they desire. In thus conducting himself, the Right Honourable Gentleman has shown himself a most judicious advocate, and he has certainly entitled himself to the thanks of all who wish well to the cause, in favour of which he appears. But does he therefore merit the thanks of the adverse party? Surely not. Was it expected by those who are so profuse in their compliments to him, that he would have held forth

menaces, in case the prayer of the Petition should not be complied with? that he would have denounced insurrection and rebellion as the consequences of its rejection? that he would thus have attempted to bully us into a compliance? Had he pursued this course he would indeed have deserved the thanks of all who are hostile to the Petition, for he would have ruined the cause of the Petitioners, and, without a chance of rendering it successful in the present instance, he would have deprived it of all hope of success in future. How different the effect actually produced by his speech, may be easily ascertained by a reference to the speech of another Right Honourable Gentlemen (*Mr. Canning*), who, though he opposed the motion, has said, "If there be disappointment in the present instance, there would be a consolation in reflecting, that the object of the motion must ultimately, though gradually, prevail."—Now, Sir, as I deprecate the success of this measure, I owe no obligation to the Right Honourable Gentleman for framing his speech in such a manner, as to induce an expectation that it must "ultimately prevail."

After this *coup de patte* to the ministers, who deserved a severer castigation, the author places the question at issue in a true point of view, viz. "Whether we shall carry to the utmost possible extent that system of *favour and encouragement to Popery* which has been a distinguishing feature of the present reign." He then expresses his satisfaction at the repeal of those *penal* statutes, properly so called, which precluded the Papists from the free enjoyment of their own religious principles and worship; in other words, which deprived them of the benefits of a full and perfect *toleration*. But he condemns, and most properly we think, every measure which went beyond the line of *toleration*, and thence became *encouragement*. He next examines the ground on which such encouragement is professed to be given; namely, the change which Popery is said to have undergone. But before he enters upon this examination, he asserts his right to freedom of debate. This, it might be suggested, must be unnecessary in a British assembly. It certainly ought to be unnecessary in a free country; but, strange to say, every attempt to defend the principles of the Reformed Church, by shewing the errors and the mischievous and unwarrantable principles and pretensions of the Church of Rome, has been, as far as possible, checked, under the strange pretext of its tendency to revive religious animosities. Yes, while the Papists have been allowed to say and to print what they please, ministerial authority has been exerted to prevent the Protestants from answering them. Though how, as the author forcibly observes, it is possible to examine the ground on which their claims are preferred, an alleged change in their principles, with-

out enquiring what the principles and tenets of their Church formerly were, before such alleged change took place, it is not very easy to conceive. And, still more strange, the advocates for the Popish claims assert, that their cause must ultimately prevail, for, when it comes to be better known and better understood, its friends must increase in number. Yet the diffusion of this knowledge, upon which its success, according to them, depends, they labour to prevent, by deprecating all discussions, on the Protestant side of the question, and by encouraging all those on the other side. To be sure, this is the best mode of ensuring success; because, if the people are suffered to read only one side of the question, there will be no great trouble necessary, nor any great talents, to convince them, that *that* is the *right* side. The Protestants, however, will not be so smuggled. "If the discussion lead to religious disputes, those only are answerable for such consequences who provoke it. If the Roman Catholics were, as before we were induced to grant them so much they led us to expect they would be, contented with what has been so generously done for them, not an observation on their religion would be heard within these walls. But when, disappointing such just expectations, they are perpetually harassing us with new, and hitherto unheard of pretensions; when they are perpetually bringing forward fresh claims, and making every concession the ground of additional demands; and when, at length, we are called upon to relieve them from every kind of restriction and disability, it ought not to excite surprize if some of us, at least, think proper to ask what that religion is for which we are required to do so much? Such attempts to fetter our debates are no very auspicious omen of that boasted change which Popery is said to have experienced. On the contrary, they naturally lead us to suspect that this religion is substantially the same as it formerly was. Its character appears to be as haughty and imperious as ever; nay, its intolerant spirit seems to transfuse itself into its Protestant advocates, who will not suffer its merits to be discussed, even when it appears as a petitioner, and solicits favour and support from a Protestant State."

The only proof, or rather assertion, of the advocates for the Popish claims, advanced in support of their plea of a change, was, that certain foreign universities had denied the act, imputed to the Church of Rome, that faith is not to be kept with heretics, that it is lawful to murder persons of that description, and that princes excommunicated by the see of Rome, may be lawfully murdered by their subjects. This assertion was advanced by Mr. Grattan, whom our author thus censures:

That Right Honourable Gentleman will not, I presume, deny that these tenets were formerly avowed and acted upon by the Church of

Rome. He will scarcely contend, that in forming the oath of abjuration, and the several declarations whereby Roman Catholics are required expressly to renounce the above tenets, the Legislature was guilty of a solemn mockery, by imputing to them doctrines which they had never maintained. It would have been well, therefore, if he had informed us when those tenets were renounced by that Church. This would have been much more to the purpose than the opinions of the principal universities of France and Spain, given so lately as the year 1791 (a revolutionary period), in reply to queries suggested by Protestants, with a view to ascertain whether the principles of Popery were still dangerous in a Protestant country. I have never heard that the authority of universities was recognised by the Romish Church; and I confidently contend that, in order to know, with any certainty, what are the real tenets of Popery, no other evidence is admissible than that of the Church itself.

"But besides that no proof of the renunciation of those maxims by the Roman Church has been adduced, there is reason to fear, at least with regard to the two first above specified, that whenever that Church stands in need of their aid, they will still be found to continue in force. The true principle of the tenets to which I allude is, not that it is abstractedly moral to break faith with heretics, or to murder them—the See of Rome never avowed such detestable principles—but that all other considerations ought to give way to the good of the Church. This is a principle to which every Roman Catholic still most conscientiously adheres. He is not taught to consider *all* engagements made with heretics as, *ipso facto*, null and void, but merely those which may stand in the way of his religion. He regards his obligations to his Church as paramount to all other engagements. Whenever, therefore, any of the latter come in competition with the former, he does not hesitate which to prefer, and he thinks it, not merely an indispensable duty, but even meritorious, to act upon the maxim, that faith should not be kept with heretics. On this principle the Roman Catholics of Ireland, during the late rebellions, made no scruple to violate the oaths of allegiance which they so plentifully took, with all possible solemnity. That upon the same principle, the good of the Church, those of the lower class, at least, thought it no crime to murder heretics, those rebellions furnished the most direful proofs. Numberless were the murders wantonly perpetrated on those occasions, and often with the most savage ferocity, by the bigotted multitude, under the influence of religious zeal; and in some instances that influence was powerful enough to break through the strongest ties of gratitude and affection, and to impel servants to sacrifice their masters, to whom they had been long attached, and whom they had professed to love and venerate. As to the right of subjects to depose and murder their princes, when excommunicated by the See of Rome, the present state of the world does not seem likely to afford an opportunity for the assertion of such a right. But I believe that no Protestant, who is at all acquainted with history, would be free from apprehension on this subject, if the See of Rome were restored to that plenitude of power which it once possessed."

But satisfactory as this answer is, the author does not rely upon it for the confutation of his adversary's arguments. He proves that there were *other* grounds of objection to the religion of Rome, which would, of themselves, justify the opposition to the claims now advanced. His reasoning on these points is so able and conclusive, that we should be wanting in our duty if we did not lay some portion of it before our readers. It is to be observed, that the author here considers the question as one of a *political* nature, and therefore confines himself to topics purely political.

"In the first place, Sir, Popery is an *intolerant* religion. It allows no right of dissent. It has ever displayed, and that in proportion to its power of indulging, a persecuting spirit. Such a spirit indeed naturally results from the principle which it has always maintained, and which it holds to be fundamental—*that there is no salvation out of the pale of its own Church.* It is impossible for a Church which avows such a principle to be otherwise than intolerant. Those who think themselves exclusively entitled to the blessed hope of immortal life, and who consider the rest of the world as doomed to perdition, can never allow to others the right to differ with them; for they would thereby recognise the right of self destruction. A sense even of humanity and benevolence must make them foes to toleration. But an intolerant must ever be, if opportunity offer, a persecuting Church. Accordingly, the Church of Rome has never failed, when invested with power, to employ force, in order to compel those whom it deemed heretics to embrace its faith: and in so doing, its members have always considered themselves as rendering God service, and as promoting their own salvation. And although, after the happy change which the Reformation has wrought in the state and feelings of society, the human mind would revolt at the idea of persecution by fire and faggot, yet that Church can never cease to be intolerant, because it can never cease to maintain the horrid tenet, that salvation is no where else to be found.

"It is another characteristic feature of Popery, that it lays claim to infallibility. But a Church claiming to be infallible, cannot fail to be an arrogant, an imperious, a domineering Church. Thinking itself *indisputably* right, and all other Churches *indisputably* wrong, it must look down upon them with contempt; and its members must be expected to partake of those harsh and uncharitable sentiments, which itself breathes and inculcates, and to join in that general anathema which it pronounces upon the rest of the human race.

"There is yet another essential quality of Popery which deserves, in an especial manner, the serious consideration of those persons, who are desirous of investing its adherents in this country with political power. It is a tyrannical religion, no less hostile to civil, than we have seen it to be to religious, liberty. It claims, universally, an ecclesiastical dominion, vested in one supreme head, and maintained by a regular chain of authorities, each slavishly submissive to all above, and tyrannically absolute over all below; and forming together, a system

beyond comparison the most despotic that was ever devised to keep the human race in thraldom. This authority, too, it should be remembered, is supported by the extravagant pretension, fully recognised by all in subjection to it, that whatever it either binds or looses on earth, is bound or loosed in heaven; and it is, moreover, rivetted upon the minds of the ignorant multitude by the tremendous powers conferred by auricular confession, absolution, and excommunication;—powers exercised by the priests, every one of whom has sworn obedience to the Pope, and who take care, by excluding the lower orders from the perusal of the Holy Scriptures, to keep them in that state of ignorance which is so favourable to delusion. Great pains, however, are taken to convince us, that the authority which is thus claimed by the See of Rome, and exercised by means of the subordinate branches of the Papal Hierarchy, is purely spiritual; and a most formal *disclaimer* is made, on the part of that Hierarchy, of all pretensions to temporal or civil power within these realms. But unless the soul can be deprived of its influence over the body, it is preposterous to contend that a power, which has the complete possession of the former, has no influence over the latter. Really, Sir, I cannot conceive a grosser absurdity than the supposition, that a foreign potentate, I care not what his appellation or pretensions may be, who has an acknowledged dominion, and that too of a most absolute kind, over the souls of millions who inhabit this country, has no civil or temporal authority within it. That the Pope possesses such an authority, is a truth which is alarmingly exemplified in the present state of Ireland. Who can contemplate that state, and deny that the supremacy of the Pope is attended with civil effects? Who will venture to deny that the Holy Father (as he is called) has much more real authority over the great body of Irish Romanists, than their own Sovereign? In addition to this spiritual or ecclesiastical dominion, which gives to the See of Rome such an ascendancy over the minds of its votaries, that See possesses also what may be called, in the strictest sense of the term, a civil jurisdiction, and that of the most comprehensive kind: a jurisdiction over all contracts of marriage, and consequently co-extensive with all the relations of social life, of which marriage is the primary source, and with all the civil rights which are derived from it.

"It is evident that such tyranny over men's consciences as is exercised by the See of Rome necessarily tends to political despotism. In vain shall we look for civil liberty where religious liberty is not to be found. One cannot exist without the other. 'They are twins tied by nature; if they part they die.' A Church, knit together by the closest ties, claiming universal authority under one supreme head, to whom all its ecclesiastical members swear allegiance, and who is looked up to by all its lay members with idolatrous veneration—such a Church cannot fail to be a most formidable enemy to the liberties of mankind."

(To be continued.)

Tales of Fashionable Life, by Miss Edgeworth, 8vo. 3 vols. J. Johnson, 1809.

THE bestowal of praise is always the most pleasant and gratifying part of a critic's duty; but to bestow unqualified praise on any production of the human understanding, is a gratification which he can seldom hope to enjoy.

In every human effort, the soul, aspiring to perfection, will discern a something wanting; but it is a matter of no small consequence that the deficiency we discern should, in productions of intellect, not be a very material one; not such as may weaken our virtue here, or our hopes hereafter.

It cannot, we apprehend, be denied, that one great object in all literary productions ought to be, to render us wiser and better; not merely to amuse us as butterflies of a day; but to instruct us as beings who are destined for a better world. At least, we shall ever contend, that no productions which are meant for the improvement, as well as for the amusement, of the rising generation, should be perused without deriving from them some consciousness of a great and superintending cause, of an inward responsibility consequent upon that belief, and of the certain hope of a future and a better state.

We are fully aware of the common-place cant, that amusing books must not be sermons, and that entertainment and good instruction cannot easily be united. Against this assertion an host of writers might rise and prove a negative; at their head the amiable Richardson, a writer who, take him for all in all, never has been equalled in his line of composition, and whose works may (with the exception of parts of his Clarissa) be recommended to the perusal of youth. In his inimitable work, Sir Charles Grandison, amusement and improvement are so happily blended, that the most cheerful mind may meet with gratification; the merely moral and well-principled with sentiments and actions which will elevate his soul; and the pious will not fail to find that which will strengthen and warm his heart.

In the Vicar of Wakefield, piety, fortitude, simplicity, and entertainment, are united. In many of the fictitious works of Mad. Genlis, the Siege of Rochelle most particularly, a bright and animated piety tends to increase the interest of the work. Her smaller novels and tales are many of them distinguished by the same bright view.

By high authority we are told, "By their fruits ye shall know them." If the religious sense dwell in the heart, it will sometimes rest on the lips and on the pen.

It is, we apprehend, less dangerous to write against religion, than totally without it,---to attack it openly, than to suppose it of no consequence, and to furnish to the youthful mind every other motive of conduct, every vain-glorious and worldly stimulant. Our readers will excuse this long exordium; but the subject appears to us important; and these reflections feelingly press upon us, in the perusal of the work before us, a work, the character of which we may fairly estimate by the praise so liberally bestowed upon it by the *Edinburgh Review*. Miss Edgeworth's Fashionable Tales consist of Ennui, Almeria, Madame de Fleury, the Dun, and Manœuvring. They are in general written with much animation and spirit; the style is flowing and original; they are amusing and laughable. The first, Ennui, we think most marked by these characteristics. We read, and read on, still hoping to meet with some valuable sentiment or reflection to which we might cling something beyond mere worldly bustle and fashionable flutter; but in vain. The young man, the hero of this tale, reduced, by an unforeseen discovery, from rank and affluence, to comparative poverty and obscurity, comforts himself with the consoling reflection on his own good deeds, and grows proud in his humiliation; remembering, most pertinaciously, his few virtues, and dwelling, not deeply, on the terrible blank of *talents unaccounted* for.

Madame de Fleury contains interesting traits of benevolence; but there is nothing throughout but might have proceeded from persons who had never heard of the Gospel it is heathen benevolence, and heathen morality, without any reference to the hopes or fears of a future account, or to that standard of right and wrong which the Christian dispensation has so luminously erected. The most wise, unaided by this light, will, first or last, be drawn into the indulgence of their various evil propensities, by the importunities of appetite. It is true we are warned by *practical education* of the school whence these proceed---yet we cannot fail to raise our beacon against the dissemination of morals and decencies of life, unsupported by their chief corner-stone, religion.

We give the following as a fair specimen of low Irish simplicity and humour:

"Lord Glenthome.—"I remember to have heard my father talk of some accident that happened to me when I was an infant."

"Nurse.—"Aye, sure enough, and that was what first put him in the notion of taking the little Lord out of the hands of the Dublin Nurse tenders; and them that were about my Lady Glenthome, and did not know how to manage her, which was the cause of her death: and he said, he'd have his own way about his son and heir any way,

and have him nursed by a wholesome woman, in a cabin, and brought up hardy, as he and the old Lord, and all the family, were before him. So with that he sends for me, and he puts the young Lord, God bless him, into my arms himself, and a *donny* thing he was that same time to look at, for he was but just out of the surgeon's hands, the head just healed, and scarred over like; and my Lord said, there should be no more doctors never about him. So I took him, that is Christy and you, to a house at the sea, for the salt water, and shewed him every justice; and my Lord often came to see him whilst he was in the country: and then he was off after a time to Dublin, and I was in a lone place, where nobody came, and the child was very sick with me, and you was all the time as fine and thriving child as ever you see; and I thought to be sure one night that he would die with me. He was very bad, very bad indeed; and I was sitting up in bed, rocking him backwards and forwards this ways: I thought with myself what a pity it is the young Lord should die, and he an only son and heir, and the esate go out of the family, the Lord knows where; and then the grief the father would be in; and then I thought how happy he would be if he had such a fine *babby* as you dear; and you was a fine *babby* to be sure; and then I thought how happy it would be for you if you was in the place of the little lord; and then it came into my head, just like a shot, where would be the harm to change you? for I thought the real lord would surely die; and then, what a gain it would be to all, if it was never known, and if the dead child was carried to the grave, since it must go, as only poor Ellinor O'Donoghoe's, and no more about it. Well, if it was a wicked thought, it was the Devil himself put it into my head, to be sure; for, only for him, I should never have had the sense to think of such a thing, for I was always innocent like, and not worldly given. But so it was, the Devil put it in my head, and made me do it, and shewed me how, and all in a minute. So I mind your eyes and hair were both of the very same colour, dear, and as to the rest, there's no telling how those young things alter in a few months, and my Lord would not be down from Dublin in a hurry: so I settled it all right; and as there was no likelihood at all the real lord wou'd live, that quieted my conscience, for I argued it was better the father should have any sort of child at all than none. So when my Lord came down, I carried him the child, that was you, jewel. He praised me greatly for all the care I had taken of his boy; and said how finely you was come on; and I never saw a father in greater joy; and it wou'd have been a sin, I thought, to tell him the truth, after he took the change that was put upon him so well, and it made him so happy like. Well, I was afeard of my life he'd pull off the cap to search for the scar; so I wou'd not let your head be searched any way, dear, saying it was tender and soft still with the fall.

"So there was no more about it, and I had you home to myself, God bless you, and I got into no trouble at all, for it all fell out just as I had laid it out; except that the real little lord did not die, as I thought; and it was a wonder but he did, for you never saw one so

near death. So I kept saying to myself, better the family shou'd have anheir to the estate, suppose not the right, than none at all; and if the father, nor nobody never found it out, there was he and all the family made happy for life, and my child made a lord of.—Well, so I down argued my conscience; and, any way, I took to little Christy, as he was now to be called, and I loved him all one as if he was my own, not that he was ever as well-looking as Ody, or any of the children I had; but I never made any differ between him and any of my own—he can't say as I did, any how, and he has no reason to complain of my being an unnatural mother to him, and, being my foster-child, I had a right to love him as I did; and I never wronged him any way, except in the one article of changing him at nurse, which he, being an infant and never knowing, was never a bit the worse for, nor never will now. So all's right, dear, and make your mind asey, jewel; there's the whole truth of the story for you."

MEDICINE.

The Physician's Vade Mecum; containing Symptoms, Causes, Diagonosis, Prognosis, and Treatment of Diseases, accompanied by a select Collection of Formulæ, and a Glossary of Terms. By Robert Hooper, M. D. Licentiat in Physic, of the University of Oxford, and the Royal College of Physicians in London, Physician to the St. Mary-la-bonne Infirmary, and Lecturer on Medicine in London. p. 280, 12mo. 6s. Murray. 1809.

Dr. Hooper is successfully known by his epitome of anatomy, a subject better adapted to such works than the practice of medicine. In the present compilation there is little novelty, and we fear nearly as little utility to the intelligent and regular-bred physician. The very plan of the work connects it with a class of books which are the pest of society, the support of empirics, and the barrier to all improvement or rational practice in the art of healing. Dr. H. has followed Cullen so closely that he has not permitted himself to add almost any thing, and has even recommended general blood-letting in catarrh and measles, with no sparing hand. This process, contrary even to the author's better judgment, is proposed in Eysipelas. Of the inoculation small-pox and cow-pox, he takes no notice, although we should think that such subjects might "prove useful to *students* and those practitioners in medicine, who, from their professional occupation, [what, will any man dare to be *occupied* in the practice of medicine, without previously knowing perfectly every thing in this conspectus?] may not have it in their power to consult the more voluminous works that have contributed so much to the improvement of medicine." That it will prove useful to such persons we readily admit, that the symptoms and diagnosis of diseases are neatly detailed: but these merits are precisely what we consider as operating to the disadvantage of society, as they enable ignorant pretenders to physic to prey on vulgar credulity at the expense of human lives, to conceal

their ignorance, and to pass for men of real knowledge and education. The medical man who has not all the symptoms and diagnosis of diseases clearly established in his mind *years before* "he approaches the bedside of the patient," must be grievously deficient in a knowledge of his profession, and certainly cannot be supposed to possess profound judgment and accurate discrimination on any emergency. Among the omissions in this "Vade-Mecum," must be noticed an almost total neglect of regimen, although this department of medicine becomes every day more important, and as the practice improves will still be more and more so. If Dr. H. would condense his formulæ, he might add some essential directions on this head, without enlarging his book beyond the limits of a pocket volume.

EDUCATION.

The Simple Rules of Arithmetic, in Questions and Answers, suited to the capacities of children, with tables of weights and measures; in two parts, for the use of Schools, conducted on the plan of the Rev. Dr. Bell. By George Reynolds, master of the Lambeth Boys' Parochial School, and Writing Master to the Asylum, Lambeth. Pp. 32, each 6d. or both parts 1s. Rivingtons, Hatchard. 1809.

These little tracts, with their blank tables, are very well adapted to teach the rudiments of arithmetic to children, and will be found extremely useful to all persons desirous to communicate such knowledge to the infant mind.

The irregular series of numbers and tables of weights and measures will both amuse and instruct; and we doubt not that Mr. Reynolds is a successful teacher on Dr. Bell's plan.

AGRICULTURE.

Cheap and profitable Manure, &c. Plain and easy Directions for preparing, and Method of using, an excellent Compost for manuring arable, meadow, and pasture Lands in general, in the cheapest Manner, &c. discovered solely by John Morley, of Blickling, Norfolk, farming Bailiff to the Hon. Mr. A. Harbord. To which is added, a Plan of clumping Muck, improving the Growth of Underwood, &c. &c. Second Edition, pp. 90, 8vo. 7s. Stevenson's, Norwich, and Harding, London.

Mr. Morley's plan of preparing a compost, "from which greater

productions of grain, &c. will be obtained than from any other manure at equal expense," is so simple and practical, that we are disposed to allow it very considerable merit. It is nothing more than preparing headlands (on which soil and manure always accumulate in tilling) with four loads of dung to every twenty loads of mould, to which might be added a chaldron of lime. The ground is first dug up on each side of the head land, the dung then laid on and covered up, after which the bed is thoroughly mixed with the plough and harrow, the lime added, and the bed again made up and suffered to remain some time, when the mass is incorporated and formed into a valuable manure for wheat, turnips, &c. or grass and meadow land. The author's plan of "clumping muck," consisting in piling up stable-dung in a conical ridge, covering it with mould, and thus preventing a destructive combustion and evaporation, at the same time the straw is duly rotted. Mr. M.'s directions for draining, fencing, and manuring land, discover good sense with practical knowledge, and his recommendation of keeping clean pure water in ponds for cattle, during the summer, deserves attention. The author indeed merits our acknowledgments for thus publishing a simple and universally practicable method of preparing and using manure, which may be highly serviceable to every farmer in the united kingdom. This volume, like "the Practical Norfolk Farmer," which we noticed in February last, furnishes a pleasing specimen of the taste of Norwich, in what relates to elegant printing. The brilliant black colour of the ink is particularly deserving of admiration.

BOTANY.

Elements of the Science of Botany, as established by Linnæus; with examples to illustrate the Classes and Orders of his System. 2 vols. small 8vo. 90 pages in both, with about 100 plates, 16s. Murray. 1809.

This is the most expensive and least useful work on Botany, which we have hitherto seen. The plates are tolerably large, but by no means finely engraved, and the designs are often extremely defective. A very brief definition of each class is given, and the figures are designed to represent the more curious and familar orders in each class. No systematic description is attached to the different plants figured, and the remarks to each class are miscellaneous, geographical, and historical, accounts of the more singular species, interspersed with a few anecdotes. The author has liberally availed himself of Darwin's Botannic Garden. Occasionally we find a trite historical sketch of the introduction of some plants into this country, and in a note, vol. i. p. 49, it is observed, as "a curious fact in nature, that whenever stamina are inserted into the Calyx, whether the number be few or many, the fruit has been found to be invariably wholsome."

Again, vol ii. p. 12. "that which in common language is called *a pea-shell*, in the language of Botany is called *ligumen*, the seeds being arranged along one of its satures. When, in a similar covering, the seeds are affixed to the seams on both sides, as in the plants of the P. order of class, xv. that kind of seed vessel is properly called a *pod*. In the English language this discriminatton is not attended to." Perhaps our readers will observe, that every lover of Botany is not necessarily a philosopher.

POLITICS.

A Speech, made at the County Meeting at Bodmin, on Monday, May 15, 1809; *against certain Resolutions proposed there.* London, I. Faulder, New-Bond-Street, 1809, 8vo. stitched, pp. 37.

We have no hesitation to declare, that for powerful argument, perspicuity, and the "lucid order" in which the materials are distributed, this speech may justly rank with many of our best parliamentary orations. And the zealous attachment to the constitution which it displays, entitles it to the utmost consideration and attention. The Speaker was Lord de Dunstanville, of Tehidy, in Cornwall.—The sheriff had called a meeting at Bodmin, and had proposed certain resolutions to which his Lordship objected as most mischievous. But before he entered upon the objections he had to the substance of the resolutions, his Lordship thought proper to make a few remarks on the manner in which the requisition for the meeting had been circulated. "If it had been thought necessary," says his Lordship, "to call the attention of the county to the proceedings in the House of Commons respecting the Duke of York, it would naturally be expected that an early period would have been chosen for it. It is well known that the assizes at Launceston took place some time after the inquiry into the Duke's conduct was finished; but though the grand jury which attended there was more numerous than usual, not one word was said of the requisition. Soon after the assizes, the quarter sessions at Truro occurred: There was, I understand, a very numerous attendance of justices; but, even there, the requisition was not publicly mentioned. But I have been told, Sir, that two of the gentlemen who have signed the requisition, went to Truro, during the sessions, and called two of the justices from the bench, and requested them to sign: one of them did so, the other refused. In short, Sir, so secretly has this requisition been circulated, that it was by mere accident I heard in London that it was in existence; and as a further proof of the mystery which has attended its circulation, I am enabled to state, that immediately as I heard of the requisition, I wrote to a friend of mine in the country, requesting him to attend the meeting; taking it for granted, that he knew of what had passed in his own neighbourhood; but to my great surprize, his answer informed me, that my letter gave him the first intimation that any such measure was in contemplation. If these facts are true, Sir, (and I believe no one will venture to contradict them) it seems quite

clear that it was intended to take the county by suprize." That these facts are true, there can be no doubt: It was intended, we believe, to take the county by surprize.—Nothing can be more just, than the following observations: "Whatever, Sir, theoretic philosophers may think, or Utopian reformers say, I am fully convinced that there never existed, in ancient or modern times, a government so perfect as that under which we have the happiness to live: but though I think that a very erroneous opinion has been formed respecting the number of existing abuses, and the countenance which they have received from Parliament, I think this error, great and dangerous as it is, of very inferior importance to that gross and extraordinary doctrine, that all evils are to be cured by what is called a reform in Parliament. I confess, Sir, that we have reason to deplore the vice which exists in every class of society. In the advanced state of civilization which this country has attained, I much fear it is impossible it should be otherwise; commerce has brought us wealth; wealth, luxury; and the latter has, of course, come to us accompanied by her usual train of vices. The only practicable reform I can suggest, is that each individual should begin by himself; that each should take the beam out of his own eye before he attempts to remove the mote from his brother's. With respect to the reform in Parliament, Sir, for which some are so clamorous; it is time to speak out; it must be either intended to effect this reform by Parliament, or without it: if the former, do gentlemen seriously think that the best method of effecting such reform, is to calumniate and vilify the House of Commons; to undervalue, in the eyes of the people, the source from which they expect this great good to arise? If it is intended that reform should be effected without, or rather against Parliament, this goes to the destruction of the very frame and essence of our constitution, and is a complete avowal of revolutionary principles. It is now, Sir, more than thirty years since what is called a reform in Parliament has been proposed; and scarcely any two reformers were ever agreed what the nature of the reform should be. Various plans have been proposed: some would add members for the counties; others, would destroy the smaller boroughs; and some have entertained even the visionary idea of giving votes to every man, woman, and child in the kingdom. All these plans have been thought most excellent by the projectors, and perhaps by a few of their friends, but have been rejected by the rest of their brother reformers as absolutely impracticable."—Notwithstanding Lord de Dunstanville's eloquence, those "mischievous" resolutions, we are sorry to add, were finally adopted by the meeting.

Remarks on a Pamphlet, entitled "a Speech made at the County Meeting, at Bodmin, on the 15th of May, 1809." In a Letter to a noble Lord. To which is prefixed an Address to the Freeholders of Cornwall. Falmouth: Heart and Penalune. Price 1s. pp. 36.

In this little pamphlet there are some paragraphs of specious elo-

quence; but its spirit is democratic, and its style most insolent. In his address to the freeholders of Cornwall, this freeman's invective against corrupt ministers, is but the old language of the jacobins—sufficiently familiar to our ears.—"We know, (says he,) that the temptations to which ministers are exposed, have ever been found formidable to public virtue. It is natural they should desire to flatter the prejudices of the sovereign, upon whose smile their official situation most commonly depends. The lust of power is flattered by the trust confided to them;—the pride of authority renders them impatient of control;—and the pecuniary advantages attached to office, give the aid of avarice to pride and ambition. Under these circumstances it is not surprizing, if human ingenuity discover means to elude the salutary restraints, which a people attached to liberty have placed upon their rulers.

"When by the machinations of corrupted ministers, a people are *left only the shadow of their privileges*, how should they act? It requires but little consideration to find an answer. They should hold up the genuine spirit of the constitution in the clearest light;—they should bring the practice of their governors to this standard:—they should call upon them to return to these forsaken principles. Unintimidated by threats, unsubdued by contempt; *they should persevere in the expression of their sentiments*, until those who sit at the helm of the state avow their determination to renounce the letter of the constitution, or to abide by its spirit." It seems, then, according to this freeman, that "the shadow only of our privileges," is left us. What more would he insinuate?—In his letter to Lord de Dunstanville, he asks various questions, with such a tone of authority, and such a sarcastic air, as ill become the writer.—"Your Lordship feels greatly alarmed at the idea of county meetings forming themselves into courts of appellant-jurisdiction. Who, my Lord, ever thought of considering them as such? How do they possess the requisites of a court of appeal? No, my Lord, they meet to give a legal expression to the public voice, on questions of great national interest: they assume no control, and only give an opinion; and from doing this, they will not be deterred by any fears which your Lordship may indulge respecting the safety of the constitution. Your Lordship appears to be tremblingly alive to the interests of this venerable system.—Pray, my Lord, does the influence of patrons over boroughs form a part in your estimation?

"Your Lordship is pleased to put a case—'Suppose one half of the counties should approve, and another condemn, the decision of Parliament?'—You tremble for the result! I hope, now, that they appear unanimous, no agitation is created in your mind. But why should your Lordship tremble? the people who express their opinion at county meetings, are not an infuriated mob, inflamed by the most diabolical of passions, a bigotted zeal for the name of religion.—They cry not—'The church is in danger: nor do they rush, armed with bludgeons on their opponents.'

"I am surprized at the tranquillity which your Lordship felt,

which this murderous war-hoop sounded through the land: but perhaps as it was raised to support your Lordship's friends, the end, in your opinion, justified the means.

"The ministry, my Lord, have sufficient power and firmness to stem the torrent of public opinion; though expressed at meetings legally convened, and conducted under the eye of the magistrates. How then could you fear, lest they should yield to a divided sentiment? Besides, they can call by the extravagant name of *public opinion*, the clamours of a mob, when uttered in their behalf; and they can apply the degrading epithet, *popular clamour*, to the united voice of the freeholders of England, when that voice would oppose their views. So that they never want a convenient watchword." p. 11. That this author has mistaken pertness for sagacity, and supposition for argument, may be judged from the last-quoted, and from the following, passage. "Your Lordship speaks of the exertions made by Parliament to correct abuses. They have prohibited the sale of places under government, and of seats in the House of Commons. But *some people think*, in the latter case, they have, in effect, informed all whom it may concern, that if they can contrive to barter places for seats without an express agreement, they shall not be exposed to censure.

"If this be the case, is not the remedy worse than the disease? Is not all the power to do evil, placed in the very worst hands in the nation? But to whom are we indebted for the bill to prevent the sale of seats in the House of Commons? To the reformers, my Lord. Ministers would have been very happy to let things glide on in the old way, if these turbulent gentry had been quiet." Your Lordship proceeds: 'The censure voted by the House of Commons on the Dutch commissioners, proves that Parliament is determined to punish the guilty, wherever they are discovered.' The Dutch commissioners *are considered by some people*, as a kind of political scape-goat, given to public opinion, that the whole system may be preserved unimpaired." "Your Lordship is convinced that a Government so perfect as our own, never existed in ancient or modern times. If your Lordship means, that the principles upon which the British constitution is built, are better suited to the genius of the country, and to the nature of man, than any other system of Government, I most fully coincide with your opinion. But if you mean, that the practical Government of this country is the most pure and perfect that ever blessed a nation, I beg leave to dissent from you."

At the conclusion of the pamphlet this man writes (as he began) like a poor, disappointed hunter after some paltry post or office in a borough-town; since, amidst the plenitude of his ironies and sarcasms, he perpetually betrays the scantiness of his purse, and the meanness of his condition. He seems to have been stung to the quick, by his Lordship's allusion to "the great barons and the slaves attached to the soil." "Our ancestors possest no rights." "We, the descendants of slaves." "A miserable state of vassalage," "BUT WE WILL BE FREE." This is the burden of his song. And to close up

all his flippances, impertinencies, and insults, with a sage remark, he says, "It is not wonderful, that your Lordship, surrounded by the glare of titled affluence, should talk with rapture of happiness." Alas! how strange is this person's estimate of human happiness. We verily believe, (if the character of the noble Lord which hath reached us any way approach the truth) that Lord de Dunstanville's chief happiness results from the gratification of his benevolence; active as he hath uniformly been, and still is, in supporting an establishment worthy his progenitors, and in entertaining a numerous tenantry with all the hospitality of old times, whilst he contributes to the comfort and satisfaction of his friends by the elegances of taste, and the refinements of luxury. Assiduous as he is, in relieving the poor, and in restoring the sick, the wounded and infirm to health and strength, by various and extensive charities; and zealous as he is, in promoting the cause of christianity, by a steady attention to religious observances, by presenting those to his benefices, whose deportment hath done honour to his choice; by erecting chapels in places remote from parochial churches, and, in short, by all the force of high examples, operating on domestics who have grown grey in his service, and who serve him from affection, on a neighbourhood which rejoices in his immediate influence, and on a county which always venerated the name of Basset, but acknowledges in him a new accession of dignity to a virtuous and a splendid ancestry."

MISCELLANIES.

The Librarian. By James Savage, of the London Institution. Vol. 1. p. 290, 8vo. 6s. 6d. boards. Savage, Bedford Bury. 1808.

This work is published in monthly numbers, and is well calculated to introduce the general reader, at a very moderate expense, to a knowledge of the now hidden treasures of our public libraries, and to the contents of various expensive and scarce works, the existence and nature of which it may be satisfactory to know, but which are necessary to be studied only by professional antiquaries or historians. The present Speaker of the House of Commons, Mr. Abbot, has very laudably exerted himself in causing catalogues of the public records to be printed and deposited in all the libraries of the public institutions. From these the editor of the "Librarian," has made some interesting extracts; and, in the course of his work, will, no doubt, furnish the most complete English bibliography which has hitherto been attempted. In addition to the analysis of scarce and ancient works, judicious biographical accounts of their authors are introduced, which impart an interest and originality to the work not usual in such publications. The volume before us contains a very well written memoir of the late Bishop Hurd, published the month after his decease, and also a sketch of the last illness of Professor Porson, with fac similes of his hand-writing in English and Greek. Numerous biographical, historical, and literary anecdotes, are likewise interwoven as notes to accounts of books, which contribute to the interest

and general value of the "Librarian." Would the editor add a short specimen of the style of each author, it would still add to the value of his work, and also make it a history of the language, as well as of the progress of literature and refinement in this country. This work also contains a list of the books published every month, with notices of any articles of antiquity, natural curiosities, &c. which may be discovered, abstracts of parliamentary papers, &c. forming a monthly magazine and antiquarian repertory.

A Narrative of the Operations of a small British Force, under the command of Brigadier General Sir Samuel Auchmuty, employed in the Reduction of Monte Video, on the River Plate, 1807. By a Field Officer on the Staff. Illustrated with a Plan of the Operations. p. 60, 4to. 5s. Stockdale, jun.

Every martial act of a brave soldier in the active service of his king and country is worthy of being recorded as an example to others, and the assault and capture of Monte Video form one of those brilliant achievements which Englishmen cannot too much admire, nor too faithfully record in books, while it is necessary for them to continue or become a military nation. Unfortunately the advantages of Gen. Auchmuty's bravery and skill were soon lost to his country by subsequent events, for which he was not responsible.

POLITICS.

The Oxford Election.—Some twenty years ago, had any one asked us, what can the election of a chancellor for the University of Oxford have to do with the politics of the day, we should, without hesitation, have answered, NOTHING. But, *tempora mutantur*, and, amidst the revolutionary scenes which are daily exhibited around us, not one of the least extraordinary is that of the election of a chief officer for one of our seats of learning, degenerating into a party struggle, a political contest. So it is; the public voice proclaims the fact, and incredulity herself dares not disbelieve it.

For our part, we honestly confess, that the issue of this contest has defeated our hopes, disappointed our expectations, and diminished our regard for an University, the scene of our early joys, and, hitherto, not less our pride than our delight. Has Alma Mater, then, become a step mother; has she, false to her principles, and faithless to her

trust, slighted the religion of her fathers, and taken to her bosom a bastard son, a viper that will sting her to death? Oh, shame, shame, shame! Who, in this great dereliction of duty, is most to blame, it were difficult to say, and, perhaps, needless to inquire. But when those fail in their duty, who ought to set an example to others; when those who ought to act as guides become *ignes fatui*, to mislead; on them does the benefit of society require that the finger of reprobation should be fixed.

When, in a discussion, during the last session of Parliament, on the claims of the Irish Papists for an equal participation of political power with the Protestants, we saw one of the rulers and guardians of our church stand forth as their advocate, and, in their support, advance arguments of which a school-boy might be ashamed, and facts which could not bear the test of examination, we were somewhat alarmed, and a great deal surprised. Our ministers, however, having taken an early opportunity of shewing their sense of such conduct, which bordered upon apostacy, by the appointment of a prelate, remarkable for nothing, so much, perhaps, as for his *anti-papistical* principles, to succeed the late pious, venerable, and consistent, Bishop of London, we thought the mania which had begun to infect the episcopal bench would be stopped in its progress, and that one solitary exception would be left to confirm, rather than to destroy, the general rule. We overlooked the rough monastic manners of the man, in the orthodox principles of the priest; and congratulated the church as having gained a guardian who would prove a firm, consistent, defender of her rights, her safety, and her doctrines. But, so fallible is all human confidence, that even here, in our strongest fortress, as it were, we were destined to be attacked, betrayed, and conquered too.

This election at Oxford has presented a scene of intrigue, corruption, and selfishness, (we do not mean to mince the matter, but to speak bold truths, such as the times require) that would disgrace the mock senators of the Common Council of London. That Lord Grenville, who had been the champion of the Papists, on all occasions, should ever think of offering himself a candidate for the first office in an University, which had repeatedly declared, in most decided language, their marked hostility to the Popish claims, was well calculated

to excite astonishment in all, who were unacquainted with the stately reserve, and the cold self-consequence, of this monkish peer. What claims so strong did his Lordship possess, as a balance to the potent objections founded on a contradiction of principle, to justify his boldness on this occasion? Once, indeed, he stood high in the estimation of his country, when, under the banners of Pitt, he fought the battles of oppressed, insulted, Europe. But even his patron and his friend he deserted in the hour of need, and finding him declining in health, with a prudence that seems natural to his Lordship, he directed his adoration, Persian like, to the rising sun. The event proved the exactness of his calculation. Mr. Pitt died, and Lord Grenville became Prime Minister. With the reins of power, then in his hands, what proof of political wisdom did he exhibit; what specimen of a patriotic spirit did he disclose; what mighty achievements did he accomplish? Abroad, he made two impotent attacks on the territories of an *ally*, and left our *enemy* to pursue, without interruption from us, his destructive career. At home, eager for power, but still more anxious for wealth, he would be Premier, but would not relinquish an office that was incompatible with that station. How to solve this difficulty, how secure this double gratification? With cunning equal to his prudence, he persuaded his colleagues to bring a bill into Parliament, to enable him still to hold his place in the Exchequer, and to receive its emoluments, but to appoint a deputy to discharge its duties. Even the boasted *man of the people*, such is the consistency of patriotism, supported this scandalous job; while the *Morning Chronicle* defended the corrupt transaction! To increase the number of his partizans, he violated a sacred principle of British polity, which wisely keeps the executive and the judicial powers separate and distinct, by making the chief-justice of the King's Bench a cabinet minister, and thus creating that fearful monster,—*a political judge!* The miserable quibbles by which this strange manœuvre was defended in the senate, were not less reprehensible than the act itself. A bold attempt to rule his sovereign, happily for the country, put an end to his administration, leaving the public impressed with the conviction, *that a man may play second fiddle very well, who is totally unqualified to lead a band.*

Is there, let us ask, in all these feats, any thing to conciliate the

esteem, to secure the affections, or to merit the support, of the University of Oxford? Assuredly not. And the best testimony of the University's total disapprobation of his Lordship's conduct, is to be found in their address of thanks to the King for dismissing him from his council. Did any thing follow to remove the unfavourable impression so notoriously excited, and so publicly avowed at this period? No. Lord Grenville afterwards pleaded the cause of the Papists, and enforced, with all the powers of his cold eloquence (for *his* are no *ardentia verba*) their importunate and dangerous claims, *against* which the University once more addressed their sovereign.

This brief review of his Lordship's *claims* on the University was necessary to justify our astonishment at his assurance in proposing himself as a candidate; and our confidence in our belief that he stood not the smallest chance of success. He has, however, succeeded; and how? By the same means by which Buonaparté has succeeded in desolating the fairest part of Europe; less by his strength than by his artifices; and still less by his own power, than by the weakness and divisions of his enemies.

Much, very much, have the sober friends to the Protestant religion, and of sound principles, to blame the supporters both of the Duke of Beaufort and of Lord Eldon. A proper and timely understanding between them might have easily prevented the catastrophe which they must alike deplore. The two committees ought to have agreed to compare lists, a few days before the election and that, which ever of the two candidates should be found to have the smallest number of votes, provided it were so small as to preclude all hope of success, should throw the whole weight of his interest into the other's scale. By this means the defeat of their mutual opponent would have been certain. That two men of the same principles, equally opposed to Lord Grenville, should have stood upon this occasion, affords serious grounds for lamentation. Every vote which each took from the other, he gave, as it were, to their mutual adversary, whom they thus suffered to play the old easy game of *divide et impera*.

In the relative situation in which Lord Grenville and the University were placed, it will be a matter of wonder to posterity that his Lordship should have gained his election. He was the avowed, the

decided, supporter of the Popish claims; the Papists of Ireland had even recently resolved that he should present their petition (for it seems these turbulent people are determined to insult and harass the King to the last period of his existence) in the next session of Parliament; on the other hand, the University were the declared opponents of these claims; they had three times petitioned against them, and, unless they have entirely forfeited their character for consistency, with their election of Lord Grenville, they must petition against them for the fourth time.

With a view, no doubt, to soften the impression which this consideration must necessarily have raised, a report was insidiously spread, that Lord Grenville had witten a letter, either to the President of Magdalen, or to the newly-elected principal of Brazen-Nose, (of whom we shall have occasion to say more hereafter) purporting that his Lordship had relaxed in his fervour for the Popish cause, and did not mean to bring forward the question again, *during the present reign*, (we hope, for more reasons than one, he will never have it in his power to bring it forward in another reign.) After this report had been suffered to circulate some time, till the party had pretty well ascertained their strength, it was deemed necessary to contradict it. But still, a kind of reserve and mystery was purposely kept up. It was never authoritatively contradicted. Nor was that decent respect paid to public opinion, which is always due to it, by the production of the letter in question. It was only shewn to a chosen few, who made their own representations of its contents.

It has been confidently said, that a certain illustrious family were divided in their opinions respecting the proper candidate for the office. The father of the family expressed his wish for the success of the Duke of Beaufort; the mother testified her wish in favour of Lord Eldon; and the son, regardless of the scriptural admonition of a *divided house*,---strange to say!---sent his chaplain; and, still stranger, his chaplain fulfilled his commission---to canvass for Lord Grenville! We wish that chaplain had dared to ask us for our vote; he should have received a lesson which he would not have soon forgotten. Of all despicable characters, a parasite in clerical robes is the *most* despicable. Whether from this, or from some other strange cause, three Prelates, too,---Quis *talia* fando temperet a

Lachrymis ?---did not blush to vote for Lord Grenville ;—the ARCHBISHOP OF YORK, and THE BISHOPS OF LONDON and ST. ASAPH ! We have read, in we know not what book, that the ties of *gratitude* sometimes prove stronger than the *bonds of duty*, or rather that the former will bind where the latter are found defective. This was not the case, however, in the present instance ; for all these Prelates had been recently promoted by the present ministry ! ! ! Gratitude and duty, therefore, went hand in hand, and were alike disregarded. What pretence the Bishop of London could urge in support of *his* conduct it would puzzle a conclave of cardinals to conjecture. In *him*, gratitude, principle, and duty, seemed to unite, as stimuli, potent and irresistible, to impel his vote a different way. Could considerations like these be subdued by the prevalence of *L'Esprit de Corps?* Lord Grenville was a Christ Church man, and so was the Bishop of London. If so, it was a truly *monkish* spirit which sacrificed to the interests of his *order* all paramount interests and concerns. But we rather suspect that his Lordship looked a little into *futurity*, without however losing sight of *worldly* concerns. That he knows how to *calculate*, the *cellars of Fulham*,* and the *Rectory of Hanwell*,* will sufficiently testify. From the reception which the Bishop experienced at Oxford, he may form some notion of the opinion entertained of his conduct by the members of the Church of England. When he went to tender his vote, he was properly asked, by one of the scrutators, whether he had not taken his name out of the books, in which case he would have been disqualified. His pride was mortified by the question, and turning to the Vice-Chancellor, he observed, in a churlish and dictatorial tone, that nobody knew the rules of the University better than himself, and therefore he desired to be protected from impertinent interrogatories. The scrutator, with great propriety, replied, that he had only discharged his duty by putting to his Lordship the same question which he had put to all other voters ; and added his opinion, which the Bishop's churlishness had extorted from him, that his Lordship might have

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* * Whoever wishes for a clue to unravel the mysterious allusion, may apply for one to the heirs of the late Bishop of London, and to the venerable rector of Wanstead.—As to the Bishop, he will understand us sufficiently.

have been much better employed in his own diocese, than in coming to Oxford to vote for Lord Grenville.—*And so say we.* Indeed, we dare not trust ourselves with a serious argument on this subject. In our minds, the conduct of the three Bishops is an act of political suicide; and betrays something like an absence of those feelings, and of those principles, without which no man, whatever be his station in life, can be either respected or respectable. This may be termed strong language. It is not so strong as our feelings are upon this topic. It is the language of truth, too, and therefore peculiarly proper to apply to a Minister of the Gospel. We love the Church; we are attached to her doctrines, from education, from principle, from conviction. And, knowing the importance of preserving her from all incroachments, when we see her interests betrayed by those whose special duty it is to guard and to protect them from all attacks, shall we desert her too, and remain passive spectators of such conduct?—Never! While we have life and strength to utter a word, or to direct a pen, we will exert ourselves to the utmost to shield her from danger. If her appointed guardians prove faithless, we will, if possible, recal them to a sense of their duty; and if her ministers become negligent and inert, our voice shall rouze them from their torpor, and stimulate them to activity and zeal. We fight her battles against her professed enemies, and we have a right to defend her against her false friends.

It will scarcely be credited by future times, that Lord Grenville, under the circumstances stated, should have obtained so many as *four hundred and six* votes. We are extremely sorry, that a list of the voters has not been published. It would serve both as a *Monitor* and a *Beacon*. Could we obtain possession of a copy, we would, for this purpose, lay it before our readers.

Amidst this tergiversation and disgrace, it is, however, some consolation to know, that although Lord Grenville has gained his election, he holds the office in opposition to the known sentiments of a decided majority of the electors! It will not be disputed that all who voted for the other candidates voted *against him*. Thus, to his four hundred and six votes were opposed *six hundred and twenty-six*. In fact, therefore, his Lordship has carried his point in *appearance* only, and not in *reality*. Will his *proud* spirit submit to be an incum-

brance to the University? Will he brook the scowling looks, and the disdainful reproaches, which the sound majority of his constituents will not fail to cast upon one whose principles they detest, and whom they must ever consider as an unwelcome intruder? If he do, we will case to call him *proud*, for in truth he will be *mean* enough. Let him consider well what conduct he will observe if called upon to go to St. James's with a petition against the Catholic claims? He will not, we conclude, refuse to put the University seal to such a petition, because his refusal might subject him to *legal* inconveniences. But it is too much to expect from a man of his unbending mind, that he would carry a petition to the Throne against a measure which he has publicly and repeatedly supported. And then will begin a scene of difference and dispute, which might naturally be expected to result from so imprudent and inconsistent a choice.

The University will, of course, present an address to the Throne against the Popish petition which has been voted in Ireland. This their principles will urge them to do; and this they must do, if only for the vindication of their own character, against the imputations which have been already cast upon it by the advocates for Lord Grenville. In his own paper, the *Morning Chronicle*, the election of his Lordship has been triumphantly pronounced to be a public recantation of the principles of the University, in respect of the Papists, and a formal decision in favour of the Popish claims. It is an imperative duty, then, on the part of the University, to give the lie to these calumnies and unfounded assertions, in the only satisfactory way in which it can be done; that is, by voting a new address to the Throne against the Popish petition. All the intrigues and artifices of the Grenvillites will, no doubt, be exerted to prevent the adoption of this wise and necessary step, but if it be not adopted, and that without hesitation or delay, the character of the University will be irretrievably lost. That character has already received a deep wound, and it depends entirely on the conduct of that majority, who neglected to parry the blow, aimed at its vitals, whether it shall prove mortal. The eyes of Protestant England are directed towards them; they stand in a critical situation; one more false step, and their ruin is sealed. The means, however, of recovery are before them; we have pointed them out; if they reject

them, their fate is decided. We, indeed, shall have the melancholy consolation of reflecting, that our best efforts were exerted for the preservation of Alma Mater; we had fondly accustomed ourselves to look forward to her as the *nursing-mother* of our children, and of our children's children; bitter has been the disappointment; our hopes and expectations have been cruelly thwarted; whether they are to be finally destroyed, the ensuing winter will assuredly demonstrate. To see the sacred haunts of the muses, the venerable seat of learning, the school for sound principles, the last asylum for true religion, and for scripture-politics, rivalled and profaned by the sons of avarice and pride, by the torpid race of religious indifference, by the hideous brood of pandars and of parasites, by black-robed courtiers, by mitred Jesuits, and by a long and motley train of *worldlings*, of various descriptions, is too much for human patience to endure. Henceforth we may expect to behold the waters of the Isis polluted by the foul stains of scepticism, superstition and infidelity; and the groves of Academus become the favourite resort of schismatics, and the dens of Jacobinism.

We know how these apprehensions will be treated by the Grenvillites; we can perceive the sneer of contempt mingled with the glow of triumph; we are aware, that the arts of self-deception, which many of these simpletons have practised upon themselves, will be confidently directed to others. Their patron, we shall be told, is the best friend of the established church; and a bishop's sanction will be given to the assertion. But we are not children, to be the dupes of such wretched imposition; we judge a man by his *actions*; and, when his conduct is precisely such as an inveterate enemy of the establishment would pursue, we shall not shut our eyes against the light of moral conviction, by seeking to discover in it proofs of friendship. Buonaparté may boast, loudly and proudly enough, of his attachment to principles of liberty and equality, and of his love for his subjects; but, rejecting his *professions*, we look to his *practice*, and by *that* we decide, without hesitation or doubt, that he is a cruel and inhuman tyrant, the inveterate enemy of the human race. By the same criterion we must judge (as far as it is permitted to human beings to judge) all our fellow-creatures.

Having preferred against members of the University of Oxford so

serious a charge as that of *corruption*, it may, possibly, be thought necessary that we should exhibit, at least, *some* specific instances of a practice so foul and disgraceful. It is far from our wish, that our readers should give us more credit than we shall have been found to deserve. But, on a subject of this delicate nature, they must be fully aware that the greatest caution is necessary. For, as this work, we find, has once been subjected to a vexatious and arbitrary prosecution, carried on by the solicitor to the Grenville family, and supported at their expense, for some free animadversions on the proceedings of the Irish papists, in whose success lady Buckingham, a papist herself, takes a deep interest, we are not at all disposed to subject ourselves to their vengeance. We will, however, state one fact;—a gentleman, to whom lord Eldon had given a living, was applied to for his vote for E's lordship;—the application was answered by the production of *a* letter, in which he was informed that a bishop had promised (not one of the bishops, be it observed, who voted for the Popish cause at *Oxford*) to give him a more valuable benefice. The consequence was, that the party in question gave his vote to lord Grenville. Now, without entering into a mere legal disquisition of the offence, (often revolting to reason and common sense) we do not hesitate to pronounce this to be as complete an act of *moral* bribery and corruption as ever was practised in the election of a common councilman for a city-ward. And, when we consider *who* were the parties to this deed, what stations they hold in life, we turn, with disgust, from the disgraceful scene.

We have before mentioned the new principal of Brazen-Nose, who is publicly said, at Oxford, to be indebted for his elevation to the influence of Lady Buckingham.—What influence a Popish lady can enjoy in a Protestant University, our readers may probably feel a wish to enquire. But we only state the report without presuming to vouch for the fact. For the accuracy of the following statement, however, we can vouch. When a vacancy occurred, by the promotion of the late principal of Brazen-Nose, the present principal, who had no pretensions to the office, waited on a senior fellow, or member, who resides in the vicinity of London, and asked him whether *he* meant to stand for it. The worthy Doctor observed that another Fellow, whom he mentioned, had the strongest claims on the college, from circum-

stances which he stated, and ought certainly to be chosen. The present principal then asked the Doctor whether he would write to the fellow in question. The Doctor did write, apprising him of the vacancy, urging him to come forward, and promising him his support. The present principal took charge of the letter and put it in the post. But, unfortunately, it never reached the place of its destination, so that the *intended* principal never heard of the vacancy till it was supplied by the present principal, who had improved the golden opportunity, occasioned by his absence, and by that of the Reverend Doctor, who was waiting to hear from his friend, so assiduously as to secure the prize. And it is said he is to be the first Bishop, whom LORD GRENVILLE is to make; and is to take the precedence even of Dr. PARR.

One other observation growing out of this extraordinary election of a Chancellor must not be omitted. Our readers need not be reminded, that the Grenvillites have constantly, uniformly, and most strongly, deprecated every step, and every discussion, which could tend to produce, or to revive, religious animosity. But, in the present instance, Lord Grenville stood forth a volunteer in a cause, which he knew, full well, would disturb the peace of the University, provoke religious animosity, and give birth to a spirit of religious contention, which could end only with his life, or with the resignation of his office. This only affords one other to the numerous instances which might be adduced, in which the professions and the practice of his Lordship, and his votaries, have been at direct variance. Indeed, it is perfectly clear, that their object has always been to muzzle the Protestants, but to open the mouths of the Papists.

At this election, our vote would certainly have been given for *any* man of sound principles, in opposition to lord Grenville. But, it is our decided opinion, that, on chusing between men of principles equally sound, and of character equally respectable, the preference should be given to an independent nobleman, unconnected with party. The honour of the University, in our estimation, requires, that she should never chuse a professed politician for her chancellor. This is not a question of mere *feeling*; we are prepared to defend our position by *arguments* which, we apprehend, it would be difficult to shake. But, at present, we mean merely to state an opinion, and

not to argue a point. In closing our remarks, for this month, on a transaction which has given us considerable anxiety and pain, we cannot but say that we feel a sense of degradation, when we cast our eyes on the head officers of the two Universities. One a professed Unitarian, and the other a disguised Papist! Alas! poor mother church, we exclaim, in sober sadness; and not with the malignant sneer of the Grenvillite scribblers.

We have much to say on other political topics; but the length of our remarks on the Oxford election renders it impossible. We must, therefore, briefly observe, that jacobinism is making rapid strides in the city of London; that, on the election of common councilmen, men, rank dissenters, bankrupts in reputation and in fortune, are now the most busy and active candidates. There is no artifice, however gross, no lie, however palpable, to which these sons of sedition have not recourse, in order to exclude, from the common council, all loyal, upright, and honest men; and to fill it with the dregs, and the scum, of city-society. In one ward, where a vote has been asked for a good man, and true, the answer has been "No, I can't vote for you; I must have the taxes lowered;—I'll vote for somebody who will lower them." If a man is commissioner of the property tax, and has done his duty in that capacity, conscientiously, he is reproached with it, and his honesty is openly assigned as the cause of his exclusion. From this brief statement, for the authenticity of which we pledge ourselves, some tolerable idea may be formed of the *public spirit* of the city of London; and of the *vast benefits* to be derived by the state from the discussions of those motley assemblies, and ycleped common halls, and common *councils*. In some of the wards, the loyal part of the inhabitants are so inactive, that the disaffected will be allowed to walk over the course without a competitor. One Favell, a slop-seller, in the Borough, and formerly (if not at present) a member of the London Corresponding Society, who aspires to be the rival of the factious shopkeeper, Waithman, on whom, insignificant as he is, we shall feel ourselves called upon, hereafter, to make some animadversions, has recently established himself in the city, for the sole purpose of obtaining an opportunity to display his eloquence at those motley meetings; and the ward wants spirit to oppose him.

If the municipal assemblies of the city of London are thus to be perverted to the purposes of faction, instead of being confined to the legitimate objects, for which they were originally established, they will imperatively call for Legislative interposition; for it is not to be endured, that *the rights of the city* are to become *the wrongs of the country.*——*Dec.* 21, 1809.

P. S. Since the preceding pages were written, some other facts have come to our knowledge respecting the Oxford election, which we think it proper to lay before our readers; as nothing which tends to throw any light upon a transaction so extraordinary, and so unexpected, can be deemed unimportant by those, who think our Established Church worthy of preservation.

The first of these facts is of such a nature that, if it did not come from a source, the purity and authenticity of which it is not even permitted to doubt, we should have rejected it as incredible.—A young clergyman, whose family is honoured with the frequent visits of an illustrious, but *deserted,* female, was not long since presented, by the Lord Chancellor, to a living, at the request, we believe, of the lady to whom we allude. The clergyman, professing the same principles with Lord Eldon, and also feeling grateful to him for his kindness, proposed to vote for his lordship. But the lady interfered so zealously, and so authoritatively, in behalf of Lord Grenville, that the clergyman was, unhappily, induced to vote against both his principles and his wishes! This lady's zeal was carried to such an extent, that she is said to have so far lost sight of the rules of decorum, as to canvass three or four persons, at her own table, for Lord Grenville, in the very presence of Lord Eldon's brother. What renders this transaction so extraordinary is, that, so far from the lady being under any obligation to Lord Grenville, she has, indeed, most serious grounds for dissatisfaction with his lordship, who was one of the commissioners on a certain mysterious, and memorable, inquiry, (the whole official account of which we have read) which involved facts and circumstances of a nature that makes us shudder for innocence so assailed, and for documents is suppressed. We have always defended that lady against the infamous aspersions which have been cast upon her cha-

racter, and against the more infamous snares and artifices which were laid to entrap her. She, therefore, cannot suspect the honesty of our motives in now telling her, that her conduct, on the present occasion, has been most impolitic, and most indecorous. It was a matter in which she ought not to have interposed. The people of England will, she may be assured, regard with jealousy a forward, caballing spirit, in whatever cause it may be displayed.

In addition to the episcopal trio who voted for Lord Grenville, was the brother of a new bishop,—a late under Secretary of State,—who is said to have been *very active* in canvassing for his lordship at Oxford. If this be true, it is the only place, we will venture to say, in which he ever evinced any thing like *activity* in his life; for a more inert mass of official dulness was never tacked to any Secretary of State. We think, however, it would have been decent, before he hurt the feelings of his sovereign, to have restored the marks of his bounty, by the surrender of his sinecure places and pensions. This is language which an habitual drudge of office may, probably, not understand; but any gentleman will explain it.

We have another instance of degeneracy, unfortunately, to add to this melancholy list. We have been assured, that the head of a certain college, who is very popular in the University, wrote to Lord Eldon, in a very early stage of the contest, to offer him his assistance, and even proposed to become one of his committee. By some mishap, the receipt of this letter was never acknowledged, which so enraged the doctor, the native of a county, the inhabitants of which are proverbially warm and irritable, that he actually became one of the most zealous supporters of Lord Grenville. In this instance there was a gross dereliction of principle; and, indeed, the conduct was such as it would require the skill of an expert casuist to reconcile to our notions of moral honesty. We must conclude that the doctor approved the principles of Lord Eldon, or else he would never have offered him his support. In this case he must have *disapproved* the *principles* of Lord Grenville, as they were notoriously opposite to those of the Lord Chancellor. It follows then, of course, that, from motives of resentment, he acted in contradiction to his own principles and conviction. Surely no treatment which he could receive from Lord Eldon, that is no mark of personal disrespect,

could possibly justify such a deviation from propriety, and from rectitude of conduct, in any man, still less in a doctor of divinity. But it is highly probable that the letter either miscarried, or, in the hurry of business, was overlooked, without any intention of offering the smallest disrespect to the writer. At all events, two things are clear;—1st, That he ought to have asked for an explanation from the friends of Lord Eldon, who would, no doubt, most cheerfully have given it; and, 2nd, That whether he had received the solicited explanation or not, he ought not to have acted as he did; he might, perhaps, have been justified in remaining neuter between the contending parties; but certainly not in voting in opposition to his principles.

In allusion to the address which it so imperatively becomes the duty of the University of Oxford to present, under the present circumstances, protesting against the renovated claims of the Irish Papists, which the *new Chancellor of the University of Oxford* is destined to support against the *Chancellor of the University of Dublin*, we have heard a doubt suggested, as to the practicability of discussing a subject in convocation, without the previous consent of the Chancellor. If this be really the case, the members of the convocation have disgraced, and enslaved, themselves beyond the chance, or even the hope, of redemption. But, we trust, and we believe, that no lawgiver of the University could ever have framed a rule so preposterous as that which would give to the Chancellor the power of preventing even the discussion of a subject by the convocation. It is not credible that the character, and interests, of an University should be thus subjected to the arbitrary will of an individual. No subject, we know, can be discussed in the convocation, until the propriety of discussing it has been decided by a majority of the heads of houses; and this regulation is extremely proper to avert the possibility of introducing improper topics of debate. But this preliminary measure renders the supposed veto of the Chancellor the more improbable. We shall feel obliged, however, to any of our Oxford friends to send us positive information on a matter which, from the late election, has become extremely important. Their communications will be thankfully received, and will meet with immediate attention. As we do not, indeed, mean to quit this subject until

we have sifted it to the bottom, we shall be glad to receive any hints, suggestions, or facts, relating to it.

Dec. 24th, 1809.

December 28th, 1209.

After the foregoing reflections had been consigned to the hands of our respectable and excellent Printer, we received some communications from Ireland, which form an admirable accompaniment to *our own* remarks on the *Oxford Election*; and prove, to demonstration, a fact which we have often endeavoured to impress on the minds of our readers, that the people of Great Britain have been long kept in profound ignorance of the real state of Ireland. This ignorance, the effects of which are to be deeply deplored, is not the effect of chance, but the result of premeditated design. Writers, in the pay of the Catholic Committee, in Ireland, are sent over to this country to connect themselves with the various periodical publications, for *the sole purpose* of circulating false information, respecting the state and disposition of the Irish Papists, and of so conveying erroneous impressions to the public mind.

The intelligence of the Oxford Election has reached Ireland, and has created, as might naturally be supposed, the greatest regret and indignation in the minds of the loyal Protestants of that country. One of the most learned, best informed, and most enlightened of this highly respectable class of men, thus begins a letter to us, on the subject, dated from Dublin, the 22*d of December.*

" The University of Oxford have brought indelible infamy on themselves in electing Lord Grenville, after having three times condemned his conduct on the Popish Question. Every possible means should be used to rouse the people, and to make them sensible of the danger to which the Constitution is exposed from the encouragement given to Popery."

We concur with our intelligent correspondent in both his opinions on this subject. And we consider the conduct of the University as still more reprehensible, from the circumstance of Lord Grenville having recently refused to obey his Majesty's commands to become a member of the Cabinet, solely because his Majesty refused to violate at once his conscience and his duty, by rendering both of them

subservient to the domineering spirit of this proud, supercilious peer. Yet, let his Lordship, or his partisans, give what gloss or colour they please to this transaction, it is most certain, that the *Popish Question*, and that alone, was the ground of his refusal.

Letters on the State of Ireland.

Extracts from four Letters, written from Dublin to a friend in London, by an English Gentleman, who made the tour of Ireland last Summer.

"I am returned to this city, after having made the tour of Ireland, whose inhabitants in one province differ as much from those of another, as two nations on the continent who are five hundred leagues asunder. In some counties in the province of Ulster, which were colonized by James I. with English and Scotch protestant families, the people are as civilized, and as amenable to the law, as in any part of England; and, in consequence of the thrift, cleanliness, and industry which they introduced with them, and which they retain, the linen manufacture, the great source of Ireland's wealth, is in a very flourishing state, and makes the people who follow it singularly happy. But in the three other provinces, where popery predominates, the idleness, licentiousness, and proneness to thieving which it occasions, have baffled all the efforts which have been made to establish that manufacture in them. Besides, the deep-rooted disaffection which is inseparable from popery, under a protestant state, is constantly productive of nocturnal outrages, and disgraceful disturbances, which must ever be unfavourable to every kind of industry. I have received the most unquestionable proofs, that the main objects of the banditti, who have continued to commit the desperate outrages in Munster and Connaught the last five years, are to seize all the arms of the protestants, to collect depôts of them and ammunition, and to organize themselves in companies, so as to be in a state of preparation to join the French, as soon as they shall land here. Some active and intelligent magistrates, in the province of Munster, shewed me copies of depositions, of the following tenor, the originals of which they sent to government: That the Irish Roman Catholics have continued to negotiate with the French for many years past; that they have invited them to make a descent here; and have received

assurances from them, that they will do so; that their design is to extirpate all the protestants, with their aid, in the first instance; and then to separate Ireland from England; that they have an insatiable hatred towards the latter, which they regard as the bulwark of heresy, and, therefore, wish for its destruction. These depositions were sworn by Popish farmers, who are in opulent circumstances, and who are too wise not to know, that a renovation of those dreadful rebellions, which their clergy and their fellow-religionists have raised, for above two hundred years, would be injurious, or destructive, to their property. They wished, therefore, to put government on their guard, in order to avert such evils. The depositions of these men cannot be doubted, as they are under the necessity of attending all their treasonable meetings, and to assume a semblance of being zealousy attached to their cause; for a mere suspicion of their being lukewarm, may, and probably would, be fatal to them, as numbers have been assassinated, because they were only suspected of having given secret information of their treasonable plots. These depositions also state, that the conspirators have got considerable quantities of arms from France, in fishing-boats, which go thither under a pretext of going to fish. I was assured, by persons of the highest respectability in Connaught, particularly in the vicinity of Ballynasloe, Eyrelaunt, and Banugher, that frequent attempts have been made, during the last three years, to seduce detachments of the militia, who were quartered there; and that the persons who made such attempts assured the soldiers, as an incitement to join in their plots, that the French had given the most undoubted assurances, that they would land here, banish or extirminate all the protestants, and give their property to the Roman catholics, whose religion should predominate, on the abolition of the established church. They also held out strong temptations to the persons who were in charge of the depôt, to give them arms and ammunition; but as they were protestants, and rigidly loyal, they rejected their offers. I saw copies of depositions of all these facts. In short, from what I could collect, separation from England is the main object of the Irish papists in three provinces, and in some parts of the fourth; and it is singular, that instead of being grateful, or attached to the protestant state, for the total repeal of the penal laws, they are as discontented at this time, as if no concessions had ever been

made; and so I am convinced they will continue, until they obtain a complete ascendancy over the established church. I have been assured, by some respectable members of the government, that very serious apprehensions were often entertained of an insurrection and a massacre in the metropolis, the last three years; that particular nights were fixed for that purpose; and that, in consequence of it, the garrison were on their arms during the whole of the night. It is universally allowed, that the dreadful insurrection and massacre which took place on the 23d of July, 1803, would have been averted, had that precaution been used. The evils arising from popery in Ireland may be arranged under two heads; one is, that its votaries are required by the leading tenets of their religion, to use the utmost zeal for the subversion of an heretical state; and instigated by this, they have uniformly joined every enemy of the empire since the reign of Henry VIII. when, in the year 1595, they offered Ireland to Francis I.; and, in our time, they negotiated with the French government, when administered by Robespierre, and solicited assistance to separate Ireland from England.

"The other evil is, their uniform opposition to the execution of the laws; insomuch, that persons who prosecute, in behalf of the Crown, for crimes, how enormous soever, are frequently assassinated. This horrid practice was so common, that a law passed, many years since, that the examination of a witness, who should be murdered before the trial of a delinquent, against whom he has sworn it, should be read in evidence to a jury. Within the last three years, several instances have occurred, when the vengeance of the law has been vindicated by this act, though the prosecutor was assassinated before the trial of a culprit. The disregard of the Popish multitude to the sacred obligation of an oath, forms another material impediment to the administration of justice. Popish juries frequently acquit persons of their own persuasion, though their guilt should be proved by incontrovertible evidence. These evils, which the ablest writers on the state of Ireland have complained of, from the reign of Elizabeth to the present time, will make it impossible to govern this country, by the mild regimen of the British constitution. The criminal code of Ireland, which differs most materially from that of England, affords the most unequivocal proofs of this. The mass of the Irish Papists bear such a fu-

rious hatred to the laws of an heretical state, that a person who is to suffer capitally for a crime, how atrocious soever, must be led to, and guarded at, the place of execution, by a large party of the military, lest he should be rescued.

"Another circumstance forms a material impediment to the civilization of the Popish multitude, and to the melioration of their morals. The Popish priests will not allow any of their flock to resort to a school or seminary, in which the Protestant state, or Protestant individuals, have the most remote concern. This I found to be universally the case. A nobleman, in the province of Leinster, at whose house I passed some time, shewed me a school-house, which, from motives of patriotism, he built, at a large expense. He then sent two persons to England, for the purpose of learning the readiest method of instructing children of the lower order in reading, writing, and cypher-ing. He then solicited the parents to send their children to his school, to be taught, gratis. For a short time they resorted to it in great numbers; but the Popish priests of the neighbouring parishes ordered every person of their persuasion to withdraw their children from it, under pain of excommunication; and they, to a man, obeyed this absurd inhibition; and none but the children of Protestants profited by this humane and patriotic institution. And yet the most positive assurances were publicly given, beforehand, that no attempt would be made to interfere with the religious principles of the children.

"It is the interest and the wish of the Popish priests to keep their flocks in the most profound ignorance. You may recollect, that the Rev. Dr. Hussey, titular Bishop of Waterford, and a Vicar apostolic of the Romish church, published, in Ireland, a few months before the rebellion of 1798 exploded, a most inflammatory pamphlet, entitled, "A Pastoral Instruction," in which the terrors of excommunication were denounced against any Papist who should send his children to a school, in which Protestants had any concern. This fire-brand had universal circulation, and tended much to increase the spirit of disaffection which prevailed at that time, and which soon after burst, like a volcano; desolated some of the most fertile provinces of Ireland; and destroyed Protestant property, to the amount of one million. The Rev. Dr. Milner, a brother Vicar apostolic, who visited Ireland in the year 1807, published his tour in 1808, which gives a gross misre-

presentation of this country, and has a strong tendency to inflame his votaries against the government.

" The British public have been most egregiously deceived as to the advantages which might arise, from giving the King a veto in the appointment of Irish titular Bishops, even as stated by the parliamentary friends of Doctor Milner. This reverend Doctor states, and boasts, in his Tour through Ireland, that the students at Maynooth, who are candidates for the priesthood, devote four years alone to the study of the canon law; which contains the most impious errors, and the most intolerant and sanguinary doctrines.

" They are also required to take an oath of fidelity to the Pope, which supersedes any oath of allegiance that they can take to the King. In the same oath they swear, to infuse and inculcate into their flock all those impious doctrines, which are peculiarly calculated for the destruction of a Protestant state. The leading tenets are, as stated in the general councils and canon law, the nullity of oaths to an heretical state, and the extirpation of heretics. Gregory VII. decreed, " that all those who are bound to an excommunicated person, are absolved from their fidelity and obedience, though bound to them by duty or by oath." Urban II. made the same decree, Decretals, par. 2, caus. 16. Quæst. 6. Many succeeding Popes made similar determinations; and the canon abounds with constitutions of the following import: " All oaths made contrary to the interest of the Church, and which tend, in any manner, to the support of heresy, are declared, by the canon law, to be null and void. Decretal, lib. 2, tit. 24, cap. 21 and 27. By the 3d canon of the 4th general council, a full remission of sins is offered to those who shall extirpate heretics. Binius's edition of the General Council, vol. xi. p. 149. The same indulgence and privilege are offered by the 3d Lateran Council, and by that of Sienna. Idem, 368, 369, and vol. vii. p. 669. All those doctrines, sanctioned by various other general councils, and other parts of the canon law, too numerous to insert herein, are deemed infallible and immutable, and never have been renounced by any body of Catholics. I shall now give you that paragraph of a Popish priest's canonical oath, to which I alluded: " I promise to receive and profess, all other things delivered, defined, and declared, by the sacred canons, and general councils, and particularly by the holy council of Trent,

and to condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has rejected, condemned, and anathematized." In the concluding paragraph, he promises thus: "I will be careful, that they be held by, taught, and preached to my parishioners, or those the care of whom shall belong to me in my function."

Now, would it, in the smallest degree, tend to avert the danger arising from Popery, to give the King a power to appoint a Bishop, out of three Popish priests, who had imbibed the doctrines of their Church from an early period of life, and who had taken the oath which I have described?

LITERARY INTELLIGENCE.

Mr. John Fry, of Bristol, has in the press a selection from the Poetical Works of Thomas Carew, with a Life of the Author, and some notes. It is expected to appear in the course of the month.

Mr. John Joseph Stockdale has in great forwardness, "The Covent Garden Journal, consisting of a complete History of the whole of the late extraordinary competition, in regard to the rise of the Prices of Admission to that Theatre. It will contain also an account of all the Judicial proceedings, Carricatures and Medals, and Copies of all the Placards and Controversial Papers, that have been written on the subject, a History of the new Building," &c. &c. with numerous Plates.

An History of the Inquisition in Italy, Spain, Portugal, &c. illustrated with numerous Plates, is in the press. It will form a large 4to. volume.

A New Edition of Mr. Headley's Select Beauties of Ancient Poetry, with a Biographical Sketch by the Rev. Mr. Kelt, of Oxford, will appear in the course of the month.

English Comedy, in 6 volumes; a collection of classical dramas, separated from the licentious productions of Farquhar, Congreve, Centlivre, &c. &c. will be published in January.

A New Edition of the late Dr. Dodd's Beauties of Shakespeare is nearly ready for delivery.

The Favourite Village, with an additional Poem, never before published, by the late Poetry Professor of Oxford, Dr. Hurdis, will be published in a few weeks.

APPENDIX

TO

VOL. XXXIV

OF THE

Antijacobin Review.

Voyages dans l'Amerique Meridionale, &c.

Travels in South America, by Don Felix de Azara, Commissioner and Director of the lines of demarcation between the Spanish and Portuguese frontiers in Paraguay, from 1781 *to* 1801; *containing a geographical, political, and civil description of Paraguay, and the River Plata; a history of the discovery and conquest of these countries; observations on their natural history, and on the savage people who inhabit them; a sketch of the means employed by the Jesuits to subject and civilize the Indians, &c.* Published from the MSS. of the Author, with an account of his life and writings, by C. A. Walckenaer; enriched with notes, by G. Cuvier, perpetual secretary to the class of physical sciences in the Institute. *To which is added, a natural history of the Birds of Paraguay and Plata, by the same Author, translated from the original Spanish, and augmented by a great number of notes,* by M. Sonnini; illustrated with an Atlas, containing 25 Plates. 4 vols. 8vo. Paris. 1809.

THE necessity and importance of becoming better acquainted with Spanish America at the present crisis, are so obvious, that we rejoice to find any book which is likely to present some just views of the real state, natural and civil condition, of that vast country. We must observe, however, that the work before us loses some of its value in consequence of being manufactured from the inedited Spanish MS. into French; and we may add, that the original has been fraudulently obtained from the author, by that swindling system of alternate flattery and abuse, so successfully adopted by the French against all other nations. The author, in 1802, visited Paris, where his brother was ambassador, after

good-naturedly shewing his MS. and even permitting transcripts of it, to pretended friends, soon found himself compelled, by their artifices, to allow the whole to be published for their emolument. This, however, they hesitated to do, considering it still only the production of *une béte Espagnole*, (as they usually denominate all Spaniards) and continued to perplex him from 1802 to 1806 for additional information, until he at length discovered their arts and perfidy, and declined answering their letters to him in Madrid, after four years of pretensions, intrigues, and fraudulent devices. Since that period new scenes have arisen, Spanish America has become more interesting, and we now find Walckenaer, Cuvier, and Sonnini, coming pompously forward with a valuable work, the principal contents of which we shall endeavour to lay before our readers. The natural history of the American birds, however, it is acknowledged, was printed by the author in Madrid, two years before the Paris speculators could get possession of it; a pretty clear proof of Senor Azara's opinion of their character. Even now, they are not certain whether the author has not published an account of more birds than they have been able to procure; yet M. Walckenaer, judging from his own feelings, no doubt, has not scrupled to say that it was impossible for him to read 100 pages of Davies's Letters from Paraguay, where he denies that the author had ever been, and characterizes the singular adventures of this writer as "insipid and romantic *bavardage*."

There are some traits in the life of Don Felix de Azara that are curious and interesting. Almost forgotten in the deserts of South America, a stranger to the rapid progess of the natural sciences, and without any communication with the civilized world, he undertook and terminated, in the course of 20 years, the description and delineation of a country more than 500 leagues long, and 300 broad; he has observed man in the savage state with more care than any person before him; and he has alone, without the aid of observations, collections, or books, made considerable progress in the two most important parts of the natural history of animals, those of quadrupeds and birds, at a time when his existence was not even dreamed of in Europe. Don Felix was born of a respectable family, in 1746, at Barbunales, near Balbastro, in Arragon; was educated at the University of Huesca, whence he proceeded to the military academy at Barcelona. His brother, Don Nicolas, so well known as ambassador in Rome and in Holland, and literary patron of the painter Mengs, and naturalist Bowles, in Spain, was never seen by him till they met in Barcelona for a few hours, when Don Nicolas was on his way from the University of Salamanca to Rome.

Don Felix had then entered the army, and was only 19 years old; he was afterwards 35 years without seeing this brother to whom he was tenderly attached. In 1775, he was made a lieutenant of engineers, and in this capacity went with his corps against Algiers; where he was wounded with a copper bullet, which carried away the third part of one of his ribs, and made a wound that was five years in healing; five years after, it again opened in America, another piece of the rib came away, when it finally healed up perfectly. In the deserts he fell from his horse and broke his collar-bone, but this also healed without any assistance from art, and the author was never sick, but always robust and healthy. These circumstances are more worthy of notice, that Don Felix has long declined eating bread: his own account of this fact we shall translate.

"I ate bread without any particular inclination for this aliment till I was 25 years of age: but having experienced at that period a great difficulty in digestion, followed by a general uneasiness, especially after dinner, I consulted an able physician of Madrid; he imagined that my complaint might arise from the use of bread, and advised me to eat no more. I followed his advice, and shortly my uneasiness and indigestion disappeared; and since this epoch I have never been sick. The privation of bread made me relish other aliments, more than when they were mixed with this general food of man. There is nothing in my manner of living which supplies the want of bread. I observe that I am a little more inclined to pulse and fish than to meat. Otherwise, it is not extraordinary that I do not eat bread, as the inhabitants of the countries through which I have sojourned do not use it, although they live as long and longer than we do."

Linguet, who published a book to prove that all the physical, political, and moral disorders originated in Europe from the cultivation of wheat, and the use of bread as food, would have exulted in this singular fact. Nearly two years ago the loss and injury of using highly-fermented bread was stated in the Anti-jacobin Review, and this case farther tends to prove, that however salutary cakes may be, yet the use of much fermented bread, which is so common in France, and becoming too general in this country, cannot be salutary.

In 1776 Don Felix was made a captain; in 1780, lieutenant-colonel of engineers, and in 1781, captain of a frigate, when he embarked at Lisbon as first commissioner for fixing the lines of demarcation between the Spanish and Portuguese territories in Paraguay, the latter having gradually encroached on the Spanish frontier. The Portuguese commissioners availing themselves of every trifling pretext to delay and obstruct the accom-

lpishment of this object, and the Spanish government evincing its usual slowness and indifference in this matter, Don Felix conceived the project of constructing a map of this vast country, taking on himself all the expenses, risk, labour, and perils, which such an enterprize must naturally incur. In addition to these difficulties, he had to dread the jealousy of the ignorant and despotic viceroys, who, notwithstanding his commission, would have prevented the execution of this undertaking, had he not performed his long journey unknown to them. At the expiration of 13 years, however, he accomplished this noble work, aided by the zeal of the officers under his orders, and the means which his rank and functions afforded him. In a vast country, intersected by rivers, lakes, and forests, inhabited almost entirely by savage and ferocious people, the difficulties, labour, and expenses of such an enterprize, must be enormous. The following is a brief outline of the manner in which our hero travelled.

" Senor Azara provided himself with brandy, glass ware, beads, ribbons, knives, and other trifles, to engage the friendship of the savages: all his baggage consisted in wearing apparel, a little coffee, and salt; and for his attendants, tobacco, and the herb of Paraguay. All those who accompanied him had no other effects than those on their body. But they took with them a great number of horses, according to the length of their journey; sometimes 12 to each individual were necessary, not to carry the baggage, which was almost nothing, but because these animals are so very common in the country that their number occasioned no difficulty, received no other nourishment than that which they collected on the ground during the night, and because they so very soon became fatigued. Our travellers were also accompanied with great dogs. They rose an hour before day-light to prepare the breakfast; after this repast, the attendants went to collect the horses, which were often found scattered, even to the distance of a league; for, except those which every individual preserved at his side, during the night, all the others, left to themselves, depastured at large. The horses collected, every person let loose the one which he had used for 24 hours, and a circle being formed round the collected body of horses, to prevent their escape, each traveller seizing one with a nooze, the whole troop was ready to pursue its rout two hours after sun-rise. There being no roads, a guide, who knew the country, marched about 300 paces before; he was alone, in order that his attention should not be diverted by conversation; after him proceeded the relay-horses, which were followed by the main body of travellers, who in this manner continued their rout till two hours before sun-setting, when they halted in the vicinity of a marsh or rivulet. One party then began to search for fuel, while another went to procure black cattle to eat. In cases where no cows were to be procured, some were conducted in rear of the travellers: in other places they found *Tatus*, [the armadillo or *dasypus* genus, of which Don F. discovered only eight species,

although Linnæus has described ten] that served to furnish them with sufficient supplies of animal food. When all these resources failed, they prepared cow's flesh by cutting it into very long narrow pieces, drying them at the sun, and packing them on their horses. These pieces were eaten roasted with wooden skewers, the only manner of dressing meat in these countries, where it is the chief aliment of the inhabitants. Before encamping in any place whatever, it was necessary to use precautions against vipers, which are often very numerous; for this purpose horses were made to pass over the ground destined for the encampment, either to crush or expel these reptiles. Sometimes this operation cost several horses their lives. When they went to rest each one took his piece of cow's skin, and extended it on the ground; Don F. was the only one who had a hammock that was suspended to pieces of wood or trees. During the night every one kept his horse as near him as possible, in order to escape, if necessary, the ferocious wild beasts: their approach was always announced by the dogs, that smelt them at a considerable distance, as they exhale a strong odour. Notwithstanding all their precautions, vipers would often enter their camp, but they generally concealed themselves under the cow-skins of those who were aleep, where they remained quiet. Sometimes they passed near, and even over the men, without doing them any injury, as they do not bite, unless disturbed. In cases where there was reason to apprehend attacks of the savage Indians, Don F. took other precautions, and never travelled but during the night; he dispatched pioneers and patroles to reconnoitre the route, and proceed before and on each side of the troop, every one according to his rank, and with his arms ready. Notwithstanding, our author was several times attacked, and had the misfortune to lose some of his men."

In detailing the principal circumstances in the life of this enlightened and indefatigable Spaniard, M. Walckenaer, like a true Frenchman, enters into a very scandalous, foolish, and unnecessary discussion about the appetites, affects to examine the traveller's habits of life, always secluded from civilized women, and concludes by artfully, but basely and licentiously, depreciating the Spaniard's temperance. We notice this, only to guard our readers against the too familiar use of French books, to inform them that even their works on natural history very often contain gross indecencies, and to shew that this caitiff French translator has foully abused his chaste original. We suspect, indeed, that this covert attack is in revenge for his exposure of Sonnini. When Don F. was at Paris, he examined of course the museum of natural history with great attention, and discovered that many of the birds preserved there, are *mere imaginary species composed of feathers collected from different birds!!!* This infamous fraud he attributed to Sonnini, whom he also suspected of furnishing such manufactured species to Buffon, as he is likewise

a traveller. It is not difficult to conceive that such an exposure would necessarily rouse all the national pride of Frenchmen, that it must cast an eternal disgrace on the whole corps of French naturalists, and that it will become a national stigma the more detestable and indelible the more it is known. We are surprized, however, that such a fact should be so distinctly announced in this translation, as M. Sonnini has *suppressed* much of what the author said of Buffon's errors, and feebly endeavoured to refute the charges against himself, or rather, as he chooses to consider them, his supposed mistakes in the characters of some birds. The remainder of M. Walckenaer's life of Azara, in Paraguay, is filled with such adventures as tend to make the Spanish South American government appear contemptible, and the governors and viceroys of the provinces as worse than Turkish Beys. The jealousy, tyranny, and ambition of the governor of the city of Asuncion, are by no means unparalleled in romances, and we can readily believe that he wished to pass for the author of Don F.'s works on natural history and topography, that he stole from the archives of the city, the maps given to it by our author, and even sought to represent him as a traitor to his country, because he could not effect his ambitious views. Such things are not incredible, especially when we know that in the city of Paris a similar and still more atrocious attempt was made by French philosophers, by Fourcroy who has lately paid the debt of nature, and now knows, perhaps, how far his conduct to Lavoisier was human, and Guyton, who still lives, the guilty participator in the murder of Lavoisier. But to return to our author, who founded the town of St. Gabriel of Batovi, and established several other colonies near the river St. Mary, and the source of Ybicui, on the frontiers of Brazil; with the Spanish families which had been sent out by the government, for the purpose of establishing a colony on the side of Patagonia in 1778, but which the governors of Monte Video, and other places on the river Plata, where they landed, were too indolent or too ignorant to effect.

As the country of Paraguay is flat, Don F. was often able to fix with the compass the direct rhomb from one point to another, between two observed latitudes, which enabled him to calculate easily the difference of longitude. In this manner he determined the positions of all the remarkable places. He likewise navigated with great care the Paraguay from the Jauru, all the Parana from Tiete, a part of the latter and of Yguaza, Uruguay, Curuguaty, and afterwards Jesui, Tebicuary, and Gatemy, with a part of Aguaray. The rivers on the side of Chaco have been copied from John de la Cruz's map, engraved in 1775. To ren-

der his maps more correct, Don F. made several observations on the immersion and emersion of Jupiter's satellites at Buenos Ayres, Monte Video, Corrientes, and Asuncion. As to the facts, he assures us that the yare certain, that his works " contain nothing exaggerated or conjectural, that he says nothing but what he has seen, and which the public can verify either by personal observation, or by the information which the inhabitants of the country will give them." He laments, however, that he was not able to make many observations on the soil, minerals, vegetables, fish, insects, and reptiles. He has, indeed, been able to correct many grievous errors in the civil history of the country, by Alvarez Nunex Cabeza de Vaca, Antonio Herrera, Ulderic Schimedels, Martin del Barco Centenera, Ruy Diaz de Guzman, as well as in the writings of the Jesuits Lozano, (in 1753) and Guevara his successor.

There were five Spanish commissioners appointed for fixing, in conjunction with the Portuguese, of the lines of demarcation, the possessions of their respective countries, all of whom were either bred or constituted naval officers, acting under the orders of the viceroy of Buenos Ayres. The district was divided into five portions, each officer taking his share. The author, however, being most active, and no doubt best understanding the business, was sent to Brazil to concert with the Portuguese commissioners, within about 150 leagues of the capital of that country, on the river San Pedro. After spending near 13 years in attempting to fix the lines of demarcation, Don F. was appointed commander of all the Southern frontier, that is the country of the Indian Pampas, and ordered to reconnoitre it. At the same time he obtained permission from the viceroy of Buenos Ayres, to visit all the Spanish possessions south of the rivers Plata and Parana, taking with him some of his favourite officers and attendants. During these journeys he visited Santa Fe of Vera Cruz, (of which he made a map) the provinces of Cordova, Salta, Mendoza, and the western borders of Chaco, and of Patagonia. He afterwards received the command of the eastern frontier, which joins Brazil, and this enabled him to complete his knowledge of this extensive and hitherto unexplored country. The principal object of his long journeys, Don F. states, was to delineate a correct map of the country, for which he was provided with proper instruments, and which in fact was his real profession. This then confers an authenticity on his work, which considerably increases its value.

The climate of the extensive province of Paraguay is necessarily very various, as it includes the countries from the straits of

Magalhaens and Patagonia in the 52° of S. lat. and proceeds along the eastern base of the Andes on the frontiers of Chili and Peru, to the 16° of lat. and on the west is bounded by the Brazils, embracing more than 720 leagues in length, and at an average, about 200 leagues in breadth.

" Asuncion, the capital of Paraguay, (says Don F.) is situated in 25° 16′ 40″ S. lat. In summer, Fahrenheit's thermometer stood in my room, generally at 85° on very warm days it reached 100°. In winter, during a few days, called cold, it sunk to 45, and in some extraordinary occasions, as in 1786 and 1789, to 30; a variation which renders the diversity of seasons sufficiently sensible. It is always observed, that when the wind is S. or S. W. it is cold, when in the N. it is hot. Heat and cold, indeed, depend more on the winds than on the situation or declination of the sun. If the S. wind is felt, it is at most only during the 12th part of the year; if it inclines to the S. W. it renders the atmosphere calm and serene. The west wind is scarcely known, as if the chain or Cordillera of Andes arrested it at the distance of more than 200 leagues; if it is sometimes felt, it does not continue two hours. At Buenos Ayres, in lat. 34° 36′ 28″ it is colder, the winds are higher, and in spring and summer they often raise the dust in clouds. The atmosphere is humid, and destroys the furniture, which is covered with moisture, wherever the apartments are exposed towards the south. Fogs, however, are not common. Thunder and lightning are ten times more frequent than in Spain, especially if a storm comes from the northwest. During my residence in Paraguay, several persons fell victims to lightning, and in the city of Buenos Ayres, in a storm on the 21st January, 1793, it fell in 37 different places, and killed 19 people. These storms of wind, thunder, rain, and lightning, cannot be attributed to the influence of mountains, as there are none within 100 leagues. In Paraguay, the lightning is even more terrible than at Buenos Ayres; in the latter, braziers of charcoal, or fires, are rarely used during winter, although very general at Cadiz, which is nearly in the same degree of latitude, and which is even more maritime. Nevertheless the provinces of Paraguay and of Buenos Ayres are very salutary, and even the marshes do not injure the health of the inhabitants.

" The vast surface of this immense country, forms a uniform and nearly horizontal plain, with some slight elevations, not exceeding from 5 to 600 feet, which cannot be called mountains. In the northern parts these elevations are numerous, and swelling in such a manner as to give a pleasing variety to the landscape. The river Paraguay, during more than 6 degrees of latitude from 16° to 22, has only a fall of a foot to each mile. This circumstance deserves attention, as the Cordilleras should naturally discharge considerable quantities of water towards the east; yet scarcely more than five or six rivulets, either directly or indirectly, reach the plains of Paraguay; the country at their base being flat, the streams are arrested and evaporated there as well as the rain. The consequence of this flatness is, that the country can

never be watered by artificial canals, and that it can never have water-mills, nor other hydraulic machines. The number of little springs is very small, and found only where there are some elevated districts. Such a country should have many broad, but shallow, lakes, which would become dry in summer, as the soil does not allow them to discharge themselves by means of rivers. This is exemplified in the lake of the Xarayes. which is formed by a concourse of the waters produced by the rains which fall in November, December, January, and February, in the province of Chiquitos, and the adjacent mountains, which contribute to form the great river of Paraguay. This lake may be estimated at 110 leagues long, and 40 broad, extending between the 16th and 22d degrees, and including the *Pan de Azucar*, or Sugar-loaf mountain, and other little hills which it surrounds. During the greater part of summer it is entirely dry, without veen a drop of water to drink, and is filled with cornflag and aquatic plants. The ancients believed this lake to be the source of the river Paraguay, although it is quite the contrary. Others, who like to fabricate stories, have represented the centre of this lake as the empire of the Xarayes, of the Dorado, or the Paytiti, and have embellished their tales by other fables still more extraordinary. Other lakes or rather marshes in Paraguay are of the some nature as Xarayes, such as Aguaracaty, Ypoa, and Nuembuce, &c. Even the permanent lakes are very shallow, such as Mandiha, Ypacarary, Ybera, Miri, and Manguera. Hence it appears that these countries are not susceptible of as high a culture as those in Europe, especially where they are not only deficient in springs, but almost entirely destitute of rivers and rivulets, such as the country which extends from the river Plata to the straits of Magalhaens, and the greater part of Chaco. The rocks which compose the mountains and small hills are sandy, and not calcareous. The whole country, indeed, east of the rivers Paraguay and Parana, is covered only with a thin crust of earth, under which is a uniform rock, passing through this extensive region. This rock is so near the surface on the heights at Monte Video, Maldonado, and the frontiers of Brazil, that in the space, perhaps, of 1000 square leagues, there is not sufficient soil to bear cultivation. Trees cannot take root, nor rivers flow in such land. This inconvenience is not so great in the province of Chaco, nor in the country west of these rivers, where the soil is much more horizontal, and the rock appears to be from 30 to 40 feet below the surface. Limestone is found only on the banks of Parana and Uruguay, and in the hills at Maldonado, but of an indifferent quality. At Buenos Ayres some bad lime is made of small shells found in the banks; but there is none yet discovered in Paraguay, or the Missions of Uruguay."

These topographical details are extremely important, as they furnish the proper data on which we can form just opinions of the future consequence of such a considerable part of South America. It is hence self-evident that such insuperable physi-

cal obstacles to agricultural cultivation, and consequently to extensive population, must for ever render it a feeble country, in the most comprehensive sense of the term. It is a singular fact, now sufficiently established, that none of the countries south of the equator are so fertile as those north of it; even the pretended paradise of Botany Bay is nearly as sterile as the sandy and tree-less plains of Paraguay. In such a country, it is not possible that even cows or black cattle can be so numerous as we have been sometimes told; as these plains cannot be very productive in herbage when there is little dew, no mountains to condense fogs, nor waters to produce vapours in summer. The inhabitants, too, live generally on animal food, and as they increase, the cattle must diminish; even the temptation of selling the skins must soon prove fatal to the alimentary resources of this province. But we shall proceed in abstracting the principal facts relative to its other products. What follows will prove that nature never runs to extremes, and that if there be a deficiency of herbage, the native animals can eat other substances. Speaking of salts and minerals, Don F. observes:

"To give an idea of these, it is necessary to divide the province in two parts; the first, all east of the Paraguay and Parana, the second, what extends from the river Plata to the south, and all Chaco; in the former all the lakes and rivulets are fresh water. North of the river Plata, and in the plains of Monte Video and Maldonado, the cattle devour with avidity all the dry bones; towards the north they eat a kind of earth, found in hollow places, called *barrero*, a saline potter's clay, and when this is deficient, as often happens in the eastern districts of Paraguay and Uruguay, cattle of every kind infallibly perish in the course of four months. The eagerness with which cattle search this salt clay, and the avidity with which they eat it are incredible; and if they have been deprived of it for a short time, they will suffer themselves to be killed, sooner than abandon a piece that they may have found; sometimes they even eat of it to such an excess that they die of indigestion. Not only quadrupeds but birds are fond of this substance, and I found a great quantity of this salt clay in the stomach of the *Anta*, or Tapir. From these facts I conclude that the pasturage of this country cannot nourish any kind of animals without salt or saline clay; but the sweetness of the herbs diminishes from Uruguay to the Plata. In Brazil, notwithstanding the abundance of pasture, the Portuguese are obliged to import salt for their cattle from Europe. It does not appear certain, however, that the natives require salt, or that they are acquainted with any substitutes for it, even where they live principally on vegetables. [This fact the author could not satisfactorily ascertain, as the people of Uboya and Guaneo burn vegetables and use the alkali in their ashes.] In the second division,

west of the Paraguay and Parana, in all Chaco and south of the Plata, there is neither rivulet, lake, nor well which is not brackish. Melincue, situated 33° 44′, is surrounded with salt lakes, which when dry leave a crust four inches thick of Epsom salt (sulphat of magnesia.) About 130 leagues west-south-west of Buenos Ayres there is a lake always full of excellent common salt, (muriat of soda) superior to the European, and devoid of its bitter taste.

Don F. also speaks of a supposed silver mine near Monte Video, which he considers to be only copperas, or sulphat of iron. A greater curiosity, indeed, is a specimen of pure malleable native iron, or rather steel, which he describes, after Michael Rubin de Celis, and Pedro Cervino, as lying in the plains of Chaco, and measuring nine feet long, five and a half thick, and four high. This mass of native iron, which contains nickel, has excited considerable attention, but it has not yet been well explained. In treating of the rivers, the author states the Paraguay to be 1332 Paris feet broad at the city of Asuncion: at the lowest periods he calculates that 98,303 cubic fathoms of water run in it every hour, and at the highest period, 196,618 cubic fathoms, which prove it to be a large, but not a rapid, river. The Parana, when it is joined by the Paraguay, is more rapid, and he considers it ten times larger than the latter, and which is alone equal to a hundred of the largest rivers in Europe; when it receives the Uruguay, it constitutes what is called the Plata, and is considered one of the largest rivers in the world. The Parana, however, is not navigable in its whole extent, as it is obstructed by cascades, or cataracts, the first of which is called the fall of Canendiyu, or Guayra, where it is nearly three miles broad. The noise of this cataract, where such an immense body of water falls 55 feet perpendicular, is heard at the distance of six leagues, like the shock of great stones. Such a scene must be tremendously grand; but to view it properly, it is necessary to traverse 30 leagues of a desert, and afterwards the like distance in a boat on the Gatemy, exposed to the attacks of savage Indians. There are several other waterfalls, more lofty, but not so broad, in this river.

We must now notice some of the author's researches in natural history, and although he only professes himself to be an ornithologist, and unacquainted with almost all the other branches of this multifarious science, yet he is every where a most acute observer, and what is more, generally an accurate describer of the various features of every creature which falls under his inspection. He begins with fish, and proceeds to wild and cultivated vegetables, insects, vipers, lizards, quadrupeds and birds. The first animal, the manners of which he describes

minutely, is the *Cangrejo*, or land crab, which is never seen near water, and which makes a bed for itself in the clay, never in sand, sufficient to lie in and collect a little rain-water, the only moisture that it either knows or desires. Every bed or hole contains a male and female; they venture out only at night, and are often devoured by other animals. In plains where these crabs burrow, it is dangerous to ride, as the horse's feet often sink 10 or 12 inches into their holes. Fishing in the river Santa Maria, Don F. caught a tortoise, which being unable to drag ashore, he cut off its head with a considerable part of the neck, when, to his great astonishment, the animal sunk in the water, and swam away as sagaciously as if nothing had happened. When considering the wild vegetables, the author notices the custom of setting fire to the plains to destroy the coarse plants; to the south of Buenos Ayres he has traversed 200 leagues burnt at once in this manner, the wind having carried the fire till it was obstructed by great roads, rivulets, or trees, which it was not powerful enough to set on fire. Such conflagration necessarily destroys an immense number of insects, reptiles, and small quadrupeds, and even horses, which have not the courage, like the cows, to cross the burning vegetables. This fire, although it does not consume the trees, yet so far destroys their bark, that they wither and become fit to propagate the flames against the ensuing conflagration. In consequence of this injudicious practice, the large plants have almost entirely disappeared wherever the land has been often treated in this manner. From the river Plata to Magalhaens it is believed that there are no trees, nor even shrubs. So scarce, indeed, is every combustible substance, that a species of large wild carrots and thistles are collected for fuel, and even at Buenos Ayres and Monte Video, bones and fat are used for this purpose. In Chaco there is a sufficiency of wood; but from the Plata to Uruguay, shrubs and underwood are found only on the banks of rivers, which will diminish as the country becomes more populous. The timber in Paraguay appeared to the author to be very solid, and fit for cabinet-makers, and in general it is almost incombustible, at least it will not burn with a flame, or emit light. The tree which produces the herb of Paraguay, the South American tea, and which is used precisely as we use the leaves of the tea-plant, grows in forests, on the borders of rivers, and almost all places, to the size of an orange-tree. But, where the leaves are collected for use, a practice adopted only every second or third year, this plant does not exceed the grandeur of a shrub. According to Molina (*saggio sulla storia naturale del Chili*, Bologna 1782) it appears to be the *psoralea glandulosa*, L.; its

leaves are elliptic and four or five inches long, and about half the breadth; it has four petals and four pistels in the intervals, its seed is very smooth, of a red violet colour, and similar to pepper. To preserve this plant for use, the branches being parched, the leaves are then slightly roasted, and pressed partially, or ground, in which state they are used with hot-water and sugar, like tea-leaves. The use of this plant is become so general, that although only 12,500 quintals of it were exported in 1726, at present there are 55,000 sent to Peru, Chili, Quito, &c.

(To be continued.)

Annales du Museum d'Histoire Naturelle.

Annals of the French Museum of natural History. By Hauy, F. St. Fond, Fourcroy, Vauquelin, Desfontaines, A. L. Jussieu, A. Thouin. Geoffroy St. Hilaire, La Cepede, Lamarck, Portal, Cuvier, Vanspaendonck, and Deleuze. Fifth year, vol. x. parts 6 to 12, being from 54 to 60 of the Collection. Pp. 500, 4to. with plates. Paris, Tourneisen.

THIS work being the joint production of fourteen or fifteen of the most distinguished professors in France, with their attendants and pupils, presents less of novelty than might be expected from such a body; still, however, we regret to say, that we have no such a publication in this country, nor any thing scientific in zoology, except the occasional labours of Dr. Shaw. Dr. Smith, Mr. Sowerby, and the Linnæan Society's transactions, indeed, place us in a rather eminent point of view, in whatever concerns botany, entomology, and testaceous animals. But we must briefly notice the contents of the numbers before us. Each part, (*cahier*) contains from six to eight articles, extremely verbose, and even colloquial.

Fourcroy and Vauquelin have made several "experiments on tartarous acid, and particularly on the acid which it furnishes by dry distillation." They had before determined that the pyrotartarous, pyrolignous, and pyromucous acids were merely modifications, or adulterations of acetous acid; the present paper is written in reply to Messrs. Gehlen and Rose, of Berlin, who could not believe the pyrotartarous acid to be vinegar. MM. F. and V. have here admitted, with much candour, the accuracy of the Prussian chemists, and acknowledged that the pyrotartarous acid is one *sui generis*, different from all the others. They still contend, however, that the acid of tartar may

be converted into vinegar, because a Paris apothecary once found vinegar in a vessel containing tartarous acid, lime, and water, during two months ! This weak attempt to extenuate their former error, detracts considerably from the merit of their confession. They here, indeed, almost avow what we have often observed of French experimentalists, that they only *guessed* at the nature of pyrotartarous acid, which they now admit to be a particular acid, but that their experiments and conclusions on the others, pyroliginous and pyromucous, were correct, and ought still to be so considered. The same, they contend, may be applied to the formic acid, which they have now discovered not to contain malic acid, (as they formerly *guessed* and asserted with all the pomp of experiment) but phosphoric mixed with an animal matter, which give it some resemblance to malic acid. It was violating, or rather deviating too far from the usual analogies of nature, to suppose that ants contained an acid similar to that in apples, and that we might make cider from ant-hills ! The result of the authors' experiments on acidulous tartrite of potash, commonly known by the deceptive appellation, *Cream of Tartar*, proves that it contains in 1000 parts, 350 of very pure and dry carbonat of potash, 6 tartrite of lime, 1,2 silica, 0,25 alumin, 0,75, of iron, mixed with manganese; besides these, acid and carbon, the relative quantities of which are not specified. Thus we see that the finest acidulous tartrite (or supertartrite) of potash, is far from being a pure salt. In addition to the above, some traces of sulphat and muriat of potash were also discovered in it. The crude tartrite of potash ; or cream of tartar of the shops, contains much more of this extraneous matter, and is very generally adulterated in England with alumine (pipe clay.)

M. Geoffroy's memoir on the "furculary bone in the pectoral fin of fishes," and Cuvier's on "the species of carnivorous animals, the bones of which are found mixed with those of bears in the caverns of Germany and Hungary," are not of a nature to admit any useful analysis, and are also illustrated by plates, to make them intelligible. Desfontaines's "summary of Mirbel's memoir on the anatomy of flowers," is more interesting. The author's object was to examine if there exist proper characters in the interior organs of plants to distinguish their genera and natural families. This was a prize question, which was not resolved to the satisfaction of the Institute. Mirbel, notwithstanding his acuteness and skill in this department of science, was not able to find any general characters, which could be considered as having an influence on the external appearances of vegetables. In his investigation, however, of the flowers, he

has intimated the probability of ultimately acquiring this knowledge of the anatomy of plants, although we do not think he has added much to our knowledge on this subject, at least to the knowledge of English vegetable physiologists. But his researches are valuable as tending to confirm and illustrate those observations made by other botanists, less distinguished perhaps, but not less enlightened. The true form of the insertion of the stamina, is noticed by the author; and the number, disposition, and ramifications of the vessels of flowers, which present very different and varied characters, he thinks it is not impossible to ascertain, and hence he concludes that a system of comparative anatomy in vegetables, may be established.

M. Geoffroy de St. Hilaire relates several observations on the mutual affection of some animals, and particularly on the services rendered to the shark by its pilot. He commences, as usual, with Frenchmen, by citing what Herodotus states of the partiality of the Egyptian crocodile to a little plover, and proceeds to state some more modern facts of dogs living with lions, cocks with eagles, cats giving suck to squirrels and rats, and lastly of the pilot fish, or *ductor gasterosteus*, (erroneously printed *gasterotheus* in the French) conducting the shark to places where it can procure food. It is said that this species of stickle back feeds on the excrement of the shark.

M. F. Cuvier describes a short-tailed baboon, *simia leucophæa*, which resembles one described, (but not named) by Pennant, as existing in the Leverian Museum. The feet of the present are more than usually similar to the human hand; as to the rest, the characters of these animals are so numerous, that it were vain to describe them here.

The result of MM. Fourcroy and Vauquelin's "analysis of bones, taken from a tomb of the 11th century, in the churchyard of St. Genevieve, in Paris," is, that it appears a certain quantity of phosphoric acid is formed by the decomposition of animal bony matter, which probably contains its radical phosphorus; that this matter, by some unknown change, produces a beautiful red colour, which becomes green on applying alkalis; that this colouring substance remains unimpaired during several centuries, owing probably to acidulous phosphat of lime, and the absence of air; and that the formation of phosphoric acid, and very soluble acidulous phosphat of lime, is one of the means which nature adopts to destroy the texture of bones, and mix them with earthly beds.

The industrious Cuvier furnishes a very long, and rather curious memoir "on the different species of living crocodiles, and their distinctive characters," in which he criticises some of

the French dictionaries of natural history, but in a manner that induces us to suspect private pique and self-interest are emotions not unknown to him. Even Dr. Shaw, and his colleague, F. St. Fond, are censured for inaccuracy respecting these hideous animals.

M. Geoffroy de St. Hilaire also writes a very learned memoir comparing the two Crocodiles which exist in the Nile, with the crocodile of St. Domingo. In this the author shews that he has visited Egypt, and also that he has examined several dictionaries, as well as taken the trouble to procure from his friend, M. Marcel, the orientalist and director of the Imperial printing-office, a definition of the name of this creature in Arabic, Coptic, Hebrew, Greek, &c. The same objections that arise against all etymologies of proper names, occur with additional force in the present case, as they relate to an animal worshipped by the ancients, but not properly described by them. MM. Marcel and Geoffroy, indeed, furnish some ingenious speculations, which are perfectly innocent, and may be entertaining. We shall however translate some of Cuvier's notes as a literary specimen of his manner of illustrating his subject by defining terms. The genus of crocodile he divides into three sub genera, the first is the cayman or alligator.

"The name of *Cayman* is pretty generally employed in the Dutch, French, Spanish, and Portuguese colonies, to designate the crocodiles most common in their settlements. Authors are not agreed respecting the origin of this name. According to Bontius, it was derived from the East Indies *(per totam Indiam cayman audit;)* Schouten is of the same opinion; Margrave derived it from Congo *(jacare Brasiliensibus, Cayman Æthiopibus in Congo;)* Rochefort says that it is used by the islanders of the Antilles; and Tussac of St. Domingo considers Margrave's opinion correct. The slaves on arriving from Africa and observing a crocodile, instantly call it a *cayman*. It is therefore by the negroes that this name has been so far promulgated, as it is used, according to Hernandez, in Mexico.

"The English travellers and colonists employ the word *alligator* in the same sense in which those of other nations use *Cayman*, to designate a common or small crocodile, without any fixed character. Although this word has a Latin inflexion, it has no relation to its apparent etymology. If we may believe some of their authors, it is derived from *legateer* or *allegater*, a name given to the crocodile in some places of India; but I have found no authentic indication of this, and I rather think that it is a corruption of the Portuguese *lagarto*, which is itself derived from *lacerta*, as Hawkins wrote *alagartos*, and Sloane *allagator*. In the English pronunciation there is almost no difference between *allagator* and *alligator* or even *allegater*."

"All persons know that the name of crocodile originally belonged

to the species found in the Nile. Herodotus says that it received this name from the Ionians, because they found it to resemble the crocodiles bred in their ditches. The latter probably were of the lizard species so improperly named *stellion* by Linnæus, and still designated in modern Greek by the name, a little altered, of *Koslordylos*. In its primitive acceptation Κροκοδιλος signified *which dreads the bank* (qui craint le rivage!) The crocodile of the Nile was formerly called, according to Herodotus, *chamses*, in Egypt, and at present *temsach* according to all travellers. The true *stellion* of the Latins, *calotes* of the Greeks, is a *gecko*. All these names have been changed by the moderns, and particularly by Linnæus."

How M. Cuvier can make the word crocodile mean *qui craint le rivage*, (what fears the shore,) we are at a loss to conjecture; but from his subsequent remarks and extracts from Herodotus and Strabo, we are inclined to suspect his knowledge of Greek. The precipitation and petulance indeed of all his observations in this memoir, betray his little familiarity with the subject, and evince him treating well known topics as if new and hitherto unexplored. De Pau he accuses of unfounding extracts from Strabo and from Photius! Kircher, he asserts, *forged* the word *suchis* (crocodile) in the Coptic: his only reason for this suspicion is, because *de Sacy* told him that this word was not in the vocabulary of Pietro della Valle! In truth, we have not hitherto had so much occasion to pity Cuvier; for although we never accused him of possessing genius, we really supposed that he had a little learning, and considerable industry: now we can attribute to him no higher qualities than extreme vanity, and presumption, with some powers of random application. It is also risible enough to hear him, the most quixotic dealer in systems of names, in modern times, complain of Linnæus for changing them, as appears in the above extract. But, to return to the term crocodile, which is literally derived from κροκος, *saffron*, and δειλος, *timid*, because it was alleged that the Ionian lizard could neither bear the sight nor the smell of Saffron. Even M. Marcel could have told Cuvier that his signification of this word was erroneous. Herodotus likewise, would have shewn him that the crocodile was called χαμψαι, (not chamses) and Strabo, Σουχος in the vicinity of Arsinoe, a town consecrated to the crocodile, capital of a province of the same name, in which was the famous and lake Moeris. Marcel, who is a better linguist than Cuvier, very justly observes, that such etymologies should be rejected, where the terms in one language have no relation to those in another, and where we are obliged to investigate the nature of the thing denominated rather than the word by which it has been designated in other languages. Hence he infers, rather wildly,

that Σουχος is formed from the Coptic *djok* or *chok*, signifying virtue and perfection, and that the Greek termination ος added to this gives Σουχος, of which an equivalent is found in Δικαιος, just, virtuous, perfect! With this specimen of the sage remarks of *French* etymologists the reader will perhaps be satisfied.

M. Geoffroy judiciously attempts to fix the use of the term *sternum* in fishes. The name of *sternum*, he observes, as applied to fish, has been used to designate four different orders of bony pieces. In 1701, Duverney applied it to the arches which support the branchia: in 1770, Gouan to the odd piece situated under the head between the clavicle and the hyoides; in 1774, Vicq d'Azir to the bony fillet which sustains the pectoral fins; and finally Cuvier (Comparative anat.) to an assemblage of pieces seated in some species round the anterior viscera of the abdomen. The author examines all these positions at great length, and concludes in favour of Gouan's opinion, that the appellation of *sternum* should be given only to the solitary piece which that philosopher first discovered, and which extends from the hyoides to the claviculæ.

An essay on new characters for the class of mammalia, by Frederick Cuvier, keeper of the menagerie of the Museum, contains some candid remarks and reflections, with a concise view of the principal established characters of this class, which may be found convenient to young zoologists. The basis of his new arrangement is made to consist in the disposition of the teeth, particularly the grinders, which enables him to divide the mammalia into carnivorous and omnivorous; distinctions neither new nor useful. The plates exhibit a great number of perspective views of the grinders of different animals; but they are not such as could possibly teach any tyro this science. Geoffroy's generic character of his *hydromis*, that the crown or head of the grinders should exhibit the figure eight, has not met the approbation of zoologists.

We have next, an admirable specimen of French gasconade in two long memoirs, describing what is here called, "the School of practical Agriculture at the Museum of Natural History," by A. Thouin. By a school of "*practical* agriculture," we naturally expected an extensive tract of country, converted into an experimental farm like what the agricultural speculators in this country (whom the French so eagerly imitate) have often proposed. M. Thouin's first sentence, even, raised our expectations. "This establishment," says he, "created by the administration of the Museum, in 1806, is the *first of this kind which has been formed in France, and perhaps in Europe!!*" Such a broad assertion would have excited our

surprize, had it not been followed by a declaration of the object of this first institution in Europe. "It is designed to increase the means of attaining a knowledge of the natural history of vegetables in all its branches as well as generally, and to render this study more easy and more certain, by elucidating it with the light of experience." This was sufficient to prove, that it is not agriculture, but botany or gardening, the professors mean to study in this school, the site of which we were anxious to know, when, after reading a few pages of common-place rant, we discovered it to be taken from a *useless* spot in the north side of the garden of Plants. The extent of this important practical school is worthy its object; it is about 70 yards (68*m*. 22*c*.) long, and 60 (58*m*. 47*c*.) broad, not sufficient for an English farmer's kitchen garden. In this spacious field of *imperial* agriculture, there are to be agricultural labours, (*travaux*) operations, practices, agricultural recipes, (*recettes* for manures, fumigations, &c.) agricultural proceedings (*procèdés*), cultivation, agricultural apparatus, (*appareils*) &c. We have found nothing in these memoirs that is not much better known by almost every gardener's labourer in this country, and nothing but what relates more to gardening than agriculture. A third memoir, by the same author, contains some judicious remarks on the methods of pruning fruit trees, which are not well understood.

M. Correa de Serra's "Carpological Views," or examination "of the difference in fruits of the primordial series of vegetables," are only so far interesting, that they prove the ignorance of botanists on this subject. The author, however, has ascertained that the number of monospermous fruits is proportionally greatest in monocotyledons, and that in polyspermous fruits of this class, the number three or its multiplies is almost generally followed by nature in the division of the members. In the dycoteledons, on the contrary, the numbers are two and five, and their multiplies, which nature has adopted in the distribution of the parts. Whenever an exception occurs, the other parts of the flower almost always recall the fundamental numbers of each series. These deviations are curious and worthy the attention of the vegetable physiologist in a department of this science hitherto little cultivated.

M. Rampasse, in a letter to Cuvier, describes a bed of calcareous breccia, containing bones of small quadrupeds and birds, and also shells, which he discovered in Corsica. This discovery the author thinks may tend to elucidate some geological facts relative to the ancient changes and convulsions which have been experienced in the Mediterranean, viewing the relation of

these fossil bodies which have been discovered at Nice, Corsica, Cette, and Gibraltar, as forming a continued line on the western coast of this sea.

The analysis of the milt of fishes by Fourcroy and Vauquelin, we noticed in the memoirs of the National Institute, (Ap. Antijac. vol. 32.) The same chemists have examined what they call a "calculous concretion" found in a fish; it appears, from the design, to have been formed round the stem of a fishing-hook in the stomach of the animal, and therefore cannot properly be considered as a true calculus. The chief difference in the result is that the authors always found in the intestinal calculi of mammalia, ammoniacal magnesian phosphat, whereas the present contains carbonat of lime, a substance hitherto found only in urinary calculi.

The observations of M. F. Cuvier on the Genus Paca, the *Cavia Paca* of Lin. convey little new on this subject, although he cites many authorities. M. G. Cuvier continues his researches on the large fossil bones of carnivorous animals found in the gypsum near Paris. Desfontaines describes a selection of plants from Tournefort's herbarium, the *asphodelus* criticus, and several species of the genus *Ophrys*, as *O. mammosa*, *O. iricolor*, *O. villosa*, *O. ferrum equinum*, *O. umbilicata*, and *O. densiflora*.

Lacepede has given a brief explanation of an oviparous quadruped not yet described, having both real lungs and branchia, which it uses alternately for breathing. He is uncertain whether his specimen be entirely perfect or subject to a metamorphosis; under these circumstances, he calls it for the present, if a perfect animal, *tetradactyle protæus*; if not, a *tetradactyle salamander*. Its whole length is 150 *millimetres* (about six-inches,) length of the head from the nose to the branchia 30 *millimetres* (1 $\frac{1}{5}$ inches) length of the tail 50 *mill.* (2 inches) and that of each foot, 15 *mill.* ($\frac{3}{5}$ inch). Its head is flat, and nose somewhat round, and nearly all the same breadth from the nose to the tip of the tail. The same author describes a fish, above nine-inches long, found in a bed of gypsum, at Montmartre, the species of which is not yet described, but which may have existed either in fresh or salt water.

The most curious and interesting memoir in this volume is by Seignor Maximilan Spinola, author of "*Insectorum Liguriæ Species novæ aut rariores*," detailing the manners and life of the *Ceratinus Albilabris*, an insect of the hymenopterous order. This insect is the *apis cucurbitina*, observed by Rossi in 1702, and the *Hylæus*, since changed to *Prosopis albilabis* of

Fabricius. Latreille, however, discovered its real characters, and placed it in the genus *claviterus*, which he afterwards changed to *ceratinus*. The specific name adopted from Fabricius by the author, he acknowledges is not correct, as the white lip is not a certain character, and concludes by suggesting *Ceratina cucurbitina* as the most proper. The manners of this insect are very analogous to those of the bee, except that it is a less social, and less profitable creature to man. The female is the labourer; it constructs its nest in the pith of decayed or broken branches of trees, in the form of a cylindrical tube, about a foot long, and one-tenth of an inch in diameter, being divided into cells from eight to twelve, the partitions consisting of the core of the wood. Each contains a small quantity of cera-melligenous paste, on which the young insect feeds. The female varies in length from a quarter to half an inch, and has the particular character of having two cavities in its forehead, in which it carries the waxy matter of flowers to feed its young. The male is destitute of these appendages, as it does not assist either at making the nest or preparing the food. This insect is a native of warm climates.

The "seventh memoir on the characters of families drawn from the seed, and confirmed, or ratified by the observations of Gærtner, by A. L. Jussieu," contains many just, but verbose remarks, and some reflections on the opinions of various other botanists.

MM. Fourcroy and Vauquelin have analized the juice of onions, (the *allium cæpa*) and found some very singular results. They perceive, in their first attempts, that water distilled from this juice, contained a considerable quantity of sulphur; next, in the residuum, they discovered a vegeto-animal matter; by simple fermentation it was converted into yellowish vinegar retaining its odour. This vinegar yielded beautiful white crystals, like needles disposed in diverging rays. They were composed of matter sweetish, and acid, but neither constituting an acid nor a neutral salt: dissolved in alcohol and cooled, a gummy substance was deposited and snow-white, needly crystals, like radiating stars, were formed. These latter crystals are sweet, sugary, soluble equally in alcohol and water, burn like common sugar, do not ferment with yeast, and by nitric acid are converted into oxalic. The last fact induced the authors to compare it with manna, and the result presented many striking analogies, almost to the identity. It appears, however, that the manna obtained from the juice of the onion is the product of fermentation. Hence the authors suppose, that manna is formed by the acetous fermentation of the sugary juice of those trees

(some species of the ash) which yield this laxative substance, in conjunction with the glutinous matter of vegetables. The juice of onions also yields spirits by means of a proper ferment. The authors took 244 *grammes* (about 8½ oz.) of the juice of onions, reduced to an extract, to 2 *litres* (about 4¼ pints, or 4.2266) of water, and 80 *grammes* (about 1 oz. 27 grains avoirdupoise) of brewer's yeast; this mixture was exposed to a temperature from 16 to 20 centigrade degrees (from 29 to 36 Fah.) when the vinous fermentation took place, carbonic acid was disengaged, and the distillation of the fermented liquor yielded 134 *grammes* (about 4 oz. troy) of brandy (*eau-de-vie*) of 22 degrees, which are equal to 73 *grammes* (2 oz.) of alcohol of 40 degrees strong. According to the estimate of Lavoisier, this quantity of alcohol might be taken from 114 *grammes* (4 oz. avoirdupoise) of sugar. The general result of this curious analysis, of the matter in onions, is as follow:—

"1st. a white, pungent, volatile, and odorous oil; 2nd, sulphur combined with the oil, to which it owes its fetid odour; 3d, a great quantity of uncrystallizable sugar; 4th, a very considerable quantity of mucilage similar to gum arabic; 5th, a vegeto-animal matter coagulable by heat, and analogous to gluten; 6th, phosphoric acid, partly free and partly combined with lime, and some acetic acid; 7th, a small quantity of calcareous citrat, which has not hitherto been found in vegetables; and, 8th, a very tender parenchymatous, or fibrous substance, holding the vegeto-animal matter. It is to the combination of the oil of the onion, with sulphur, the sugary substance, and mucilage, that we must attribute the emulsion, or milk, which oozes from it when an incision is made in its bulb, and also its acrimony, its property of irritating the eyes, exciting tears, blackening silver, &c."

The principal part of the venomous plants, such as euphorbium, hellebore, celandine, and arum, owe their injurious properties to oily and resinous substances. The authors propose oxygenated muriatic acid as the most secure antidote to destroy the pernicious effects of their poisonous principle. The presence of disengaged phosphoric acid in plants is extremely interesting; but how is it produced, does it pass immediately from the earth to the plants? or does it proceed from phosphorus extracted by the plants from the earth? The authors, in endeavouring to answer these questions, suppose that the phosphorus in the animal matter used for manure, passes, combined with fat and oil, into the plants, where, when once arrived, it combines with oxygene, and gives birth to phosphoric acid. These experiments suggest several important

reflections to the scientific reader; might not the juice of onions be advantageously used in medical cases of earthy phosphorical calculus? They will afford both to medicine and to agriculture, some new data, whence researches and, perhaps, useful alterations may be adopted. The next object of inquiry is, are all bulbous plants possessed of similar qualities? This question may lead to some important results.

We must pass M. Geoffroy St. Hilaire's observations on the bony pieces of the head of vertebral animals, particularly the head of birds, and Seignor Spinola's ingenious letter on the fishes found in the Gulph of Genoa, to Lamarck's "division of shelly acephalous mollusca, and a new genus of shells belonging to this division." Before entering on the description of a new and very rare genus of bivalve shells, the author makes some prefatory remarks on his own arrangement of the acephalous mollusca, of which only a few genera are yet known. Hitherto he has distinguished bivalves into *equivalves*, and *inequivalves;* now he finds another natural distinction, in the disposition of the *muscular impression*, that is the impression left on the internal surface of the shells at the points to which the animal is attached to its shell: this, he thinks preferable to the equality or inequality of the valves. In consequence of this new feature, as a basis of character, the author has changed his arrangement of the mollusca: thus, he divides the order of acephalous mollusca into three sections, viz. 1st. naked acephalous; 2d. shelly acephalous, with separate muscular impressions; and, 3d. shelly acephalous having a subcentral muscular impression. This distribution, we fear, will be as transitory as his former one, as it requires the animals to be found perfect before the naturalist can pronounce their genus. The new genus of shells, which he here describes, is very similar to oysters, in every respect, except being more brilliant and handsome. M. L. calls it *etheria*, and places it in the family of Camacæus. It is a native of the Indian seas, where the pearl muscle is found. The species *elliptical etheria*, is 9 inches long and $5\frac{1}{2}$ broad: the *trigonula etheria* is 8 inches by 5; the *semi-lunata etheria* is $3\frac{1}{2}$ inches by $2\frac{1}{2}$, and the *transversa etheria* is about the same size, and inhabits the rocks of Madagascar.

M. St. Fond, in a geological description of the breccia containing bones and shells at Nice, in the mountain of Montalban, &c. affords an explanation of the copper nail found by Sulzer, in a mass of hard calcareous stone, near Nice. The rocks abound with calcareous spar in their fissures, by means of

which it was neither extraordinary, nor improbable, that other extraneous matter should introduce itself, and with it, the copper nail. The peasantry informed the author that, in the same vicinity where the Prussian naturalist found the block with the nail, they had often found pieces of money and copper nails, which they sold to copper-smiths. Hence M. St. F. concludes, that this celebrated nail may have belonged to the Greeks or Romans, and that it was enveloped by the infiltration of calcareous spar, a process which, he thinks, might be effected in three or four centuries.

Seignor Mangili, professor of Natural history at Pavia, writes an interesting memoir on the periodical lethargy of some mammalia, such as the hedgehog, (*erinaceus Europæus* L.) the bat, (*vespertilio ferrum equinum*, and *V. noctula*) and dormouse (*myoxus muscardinus*, L.) The author, in making experiments on these animals, perceived that they experienced slight convulsive movements on being roused prematurely from their dormant state, and that they required more or less time to waken from their sleep. The principal new facts or opinions adduced by the author are, that it is not true, as maintained by Buffon, that, when the marmot is in its dormant state, its blood is devoid of serum; that the principle of irritability accumulates during the conservative lethargy; that the sleep which is the precursor of a mortal lethargy may be partly caused by the exhaustion of the faculty which these animals possess of producing the heat necessary to life; that, contrary to the opinion of Dr. Cleghorn, it is neither the cold nor mephitic air which produces the conservative lethargy; that M. Boss, and the author, notwithstanding the vicissitudes of seasons and temperature, have kept marmots several years without their ever being dormant; that they refuse to eat prior to the commencement of their lethargy, and in cases where they are induced to take food this state does not supervene; that a marmot in its lethargic state respires only about 71,000 times with a feeble respiration during six months, while in a fine season the same animal will respire 72,000 times in two hours; that a small quantity of arterial blood in these animals is carried to the brain; that their veins are more numerous in proportion than their arteries; that in other mammalia there are two great cerebral and two vertebral arteries, whereas in the marmot the basiliary artery is formed by the two vertebral arteries; and, finally, that other lethargic animals in warm climates may, perhaps, take some food during their dormant state.

Near Arandal, in Norway, in the iron mine of Langloe,

prismatic crystals are found, which Dandrada called *scapolithe*; Brochant and Hauy *Paranthine*. M. Laugier has analyzed this mineral, and found it contains in a hundred parts; silica 45, alumin 33, lime 17,6, iron and manganese 1, soda 1,5, pot-ash 0,5.—Total 98,6, loss 1,4. Klaproth's analysis of prehnite gave silica 44, alumin 30, lime 78, oxyde of iron 5, water 1,5, and loss 1,5; a result so very analogous as to excite some surprize, and may justify the conjecture of its having alkali also, especially when it is remembered, that at the time Klaproth examined the Cape of Good Hope stone, the existence of pot-ash and soda was not known in such bodies. The specific gravity of *paranthine* is 2.74, of prehnite 2.69. The quality of effloresceing (whence its name) is probably owing to the alkali, although much more is contained in some stones which evince no such character.

Mr. Geoffroy St. Hilaire considers the organ of hearing in the angler, or frog-fish, *baudroie* (Lephius L.) as an instrument for seizing its prey, and he actually found a little fish in the bronchial sac of one of these fishes preserved in the Museum. More observations are wanting to confirm, or controvert, this opinion.

Heeren, *Essai sur l'Influence des Croisades.*

Essay on the influence of the Crusades.

(*Concluded from p.* 492, *App. to Vol.* 33.)

HAVING noticed the chronological and geographical relations of the crusades, we now come to the state of society, politics, and civil liberty. In a sketch of the political state of Europe before the crusades, M. Heeren begins with hierarchy, although this should rather have been a spiritual, than a political, branch of his subject. Here the letters of Hildebrand, called Pope Gregory VII. furnish him with data, and the "history of the constitution of the Christian Church," by Plank of Gottingen, with miscellaneous intelligence, for developing the true features of the Papal hierarchy founded by this most able and most ambitious tyrant, Gregory VII.—He says, "it is remarkable that this Pope has been very ill-treated by Catholic writers, and defended by Protestants," and from this circumstance he seems to infer, that Hildebrand was really a *reformer*, and that his plans were not less directed to this end than that of his own aggrandizement, and establishing the absolute domination of the Papal see over Christendom. The

circumstantial reasons offered in support of this questionable opinion are, the general ignorance, depravity, and barbarism of the age; the alleged difference in the merit of actions in one age and in another; and the convulsion of civil society at the decline of the feudal system. In this state of general dissolution and oppression, in which even the clergy were the worst, "Gregory," says M. H. "conceived the project of becoming the *reformer* of the Christian world! The grand idea, with which he was incessantly possessed, was, that the Pope, as vicar of Jesus Christ, ought to be superior to all human power!" The two principal points of such a plan were "to render the authority of the Pope unlimited over the church, and to make the ecclesiastical authority every where superior to the civil." Now as our author has acknowledged that the ecclesiastics were greater, and more oppressive, tyrants than the laymen of that age, he must either gratuitously allow Hildebrand good motives, but bad means, or, contrary to his own testimony, justify both the *means* and the motives, which is impossible. Perhaps, indeed, he may allege that the Pope wished for absolute authority over the church only to reform the clergy, who were so abandoned to simony: this argument would be tenable had he not indirectly sanctioned fornication to introduce his unnatural and despotic scheme of clerical celibacy, which, before him, had neither been general nor injurious. The constitution of the Roman Church he found "a monarchy tempered by the aristocracy of the prelates and councils;" this he most artfully overturned by "never creating any new means, but always adopting those which the spirit of the times presented;" that is, to act in the same manner as we see the demagogues of the present day demean themselves to the grossest prejudices of the vulgar, only to plunder them of a part of their small resources, and trample on them afterwards. The aggrandizement solely of his own spiritual and political despotism is the only motive which can reasonably be ascribed to Hildebrand from the tenor of all his actions and sentiments, viewed even according to the manners of his age. Yet M. Heeren observes, "Luther overturned the edifice (despotism) which Hildebrand raised; but, notwithstanding this apparent opposition, both had a reform in view, and wished, perhaps, at heart, the same thing! They were animated with a similar spirit, an equal courage, an equal force to overturn whatever opposed them. The Italian had more than the loyal German, a cunning and order in his proceedings, which did not correspond with the frank and lively disposition of Luther. Nevertheless, both equally attained

his end; a new proof, that in effecting revolutions it is rather strength of character than cunning and intrigue, which decide." The last observation is certainly more just than the comparison between two such very opposite characters. Luther avowed his object was reform; Hildebrand avowed his motives to be the aggrandizement of his authority, and this motive gave birth to the crusades which had nothing of religion or Christianity in them, but the name. There never, perhaps, was a real reformer who had no sinister motives, and who was not so enraptured with the merits and advantages of his reforming principles, as not to promulgate them often with so much imprudence as to materially injure the very cause he wished to support. Hildebrand seldom boasted of reform, although some improvement was generally allowed to be no longer dispensable, and had even been began by Henry III. There is another point more irreconcileable to this parallel between Hildebrand and Luther; the latter might have followers and Christian disciples, but could not have successors in the church; the former, notwithstanding his affected severity and zeal for celibacy among the clergy, was less rigid in what regarded the sacred person of the Pope; although he prohibited marriage, he did not interdict fornication nor the use of concubines; he was *interested* in a successor to the triple crown. This fact defeats the object of our author's pretended parallel of reformers. Annulling the investitures emancipated the clergy from secular influence, and celibacy insulated them to a distinct and dangerous class of men blasphemously assuming authority and power, to which the Christian religion afforded them no pretensions. Such was the immeasurable despotism which Gregory VII. openly attempted, and actually effected, that he compared the secular power with that of the Pontiff, like the light of the moon to that of the sun. That he was an able and vigorous sovereign we readily allow, but that he had any wish for real reform, we as positively deny, and, therefore, recommend the reader, who wishes for more correct notions of his character than this writer offers, to read Sismondi's history of the Italian Republics during the middle ages, noticed in our Appendix to Vol. 27.

The section which relates to princes is much less important, as it consists of a few facts generally known, and not very susceptible of perversion or misrepresentation, especially in a very concise sketch which only embraces the leading events. The origin of chivalry, M. H. attributes to the South of France, as the most probable place for its cultivation; the Spaniards ascribe it to England, and cite an important fact to prove it;

namely, the conduct of some English warriors to the women, when they came to the assistance of the Spaniards against the Moors. The Frenchmen, they add, struck with the magnanimity of such devotion to female honour, soon formed into a system what had previously been only a generous principle with Englishmen. The author, however, is not zealous of accuracy, and, therefore, if he can flatter French vanity, his object is attained. The enthusiasm of religion he supposes coeval with the enthusiasm of honourable love, or that the one naturally supported, if not gave birth to the other; but as to the origin of nobility he does not venture to fix an epoch, or even a rule for it, but observes, that family arms were affixed as badges of honour after the crusades, at which period distinctive names became necessary. In viewing the low state of civil liberty among the people, he admits that the towns of France were greatly inferior to those of Lombardy.

In the examination of that part of his inquiry which leads to the influence of the crusades on the different classes of society, he asserts that of all the nations of Europe, England was least affected by them, and that they contributed very little to the emancipation of the serfs, either in the cities or in the country. The vassalage of the English he infers from the silence of Magna Charta, and other acts of national privileges, respecting the peasantry. This inference would be more justifiable had the Normans been able to introduce all the rigors of the feudal system into England, as it existed in the principal part of France and Germany; but this they were unable to effect; the institutions of the Saxons had established a national character; political equality was known and practised in England before the other nations of Europe ever thought of any such thing as public rights. If *Magna Charta* makes no mention of the peasantry, it is because such a measure was totally unnecessary, as the people were as well secured in their rights, as the nature of circumstances would admit, or as they could wish. The frequent invasions of foreigners and the wars of native princes, had contributed to enlighten the peasantry in what concerned their rights, and also enabled them perfectly to appreciate their own power and consequence in the scale of society. Had the author been (as a Hanoverian ought to be) better acquainted with the real history of England, he would not have unnecessarily hazarded this assertion. His general position, that the crusades produced very little improvement in the condition of the serfs of the soil, we think by no means philosophical; a nation is not changed so instantaneously as an individual, and if the wars in Palestine did not immediately, they did

mediately meliorate the general state of the people. He admits that the crusades improved the spirit of the feudal nobles, exalted that of the knights, reformed the institutions of municipalities, cities, and towns; that the kings became rulers, the nobles became subjects, the citizens merchants, and the towns rich in trade and resources; in a word, that civilization was extended among all descriptions of persons. Now we would ask the author, if the masters were improved by the crusades, must not the condition of their servants be also improved? This is so unquestionable and so obvious, that we should not here insist on it, if the author's inconsistency and want of a true philosophical spirit of inquiry had not rendered it necessary, especially as the French Institute has thought proper to give him half a prize. In truth, the very means which the ambitious Pope, Gregory VII. conceived the best to insure the papal domination, proved to be the source of its total downfall. The same fate ever has befallen, and we may venture to say, ever will await, all projects of tyranny and usurpation; and, however they may succeed during the life of an individual, they never occur in a nation without being followed with signal and merited chastisement. The ambition of the Romans prepared their dissolution; that of Charlemagne, the dismemberment of his empire; that of Charles V. the subsequent humiliation and imbecility of Spain; the avarice of the Venetians, Genoese, and Dutch, their subjugation and total ruin.

But, if we object to M. Heeren's general or particular views of the progress or influence of the crusades in some respects, we readily admit that he has introduced a considerable number of notes relative to the people of the North of Germany, which are interesting. To the Germans, indeed, he appears rather partial, as he views Europe in its different epochs as first Celtic or *German* Europe, second, Roman Europe, and third, *German* Europe, which still remains, in consequence of the valour of the Germans in repelling the barbarous invasion of the Scythians, and but for which it would now have been a fourth epoch, or Scythian Europe, not less barbarous than in the middle ages. In the beginning of the twelfth century the Dutch at the mouths of the Scheldt, Meuse, and Rhine, were inundated, and obliged to abandon their country. From the Low Countries they migrated to Thuringia, in Holstein, Mecklenburgh, Pomerania, and Saxony, to the Vistula, settling in *marshy* districts, similar to the country which they abandoned, for want of fresh water, &c. Ducal Prussia, and a great part of Lower Germany, were occupied by these Dutch and Flemish emigrants. Marshy lands were given them on condition of

their draining them and paying a certain rent; in their new settlements they were allowed their own magistrates, and judged by their own laws; hence Dutch laws and Flemish laws were introduced, and from them proceeded the *law of farms*. These the author considers as the first germs of municipal or civil rights of the peasants or people established in Europe. Here M. H. takes occasion to conjecture, in tracing the march of these Dutch and Flemish settlers, that "it was probably at this period that the family of the celebrated *Copernic* (Copernicus) was established on the banks of the Vistula, as it appears probable that he was of Westphalian, or Flemish origin, and that his name was *Copern* or *Cœpern*." The ancient establishments of these colonists near Bremen still bear the name of *Hollerland*. As agriculturalists, they were called *metayers*, farmers, whence the proper name *Meyer*, which became general since the fourteenth century. They also, M. H. asserts, on rather slight authority, established sufficiently general the principle, "that the place made free, and that the urbanic law annulled the rural law." Such burgs extended the right of burghers to all peasants who sought an asylum in them, or even their protection at a distance. This extension of protection gave existence to a class of external burghers, called *pfahlbürghers*, free-burghers. *Pfahl*, which means stake or post, is pronounced sometimes *pal*, and at others *fal*, according to the province. Deceived by the latter pronunciation, the French translated *pfahlbürgher* by *faux-bourgeois*, hence the term *fau-bourg*. In barbarous Latin it was also translated *falsus burgensis*. The name *pfahlbürgher*, however, was given to persons residing without the walls of the city, but within its pale or precinct, which was, perhaps, marked by pales or stakes. So much for the author's notes on the progress of civilization in the North of Germany.

The second part of this inquiry relates to commerce and industry, and begins with a glance at the commercial state of Europe before the crusades. Brief as such a sketch must be, it is not without some visionary speculations; thus, after stating, very truly, that the woods of Germany continued many centuries in a savage state, while the towns in Lombardy were rich, populous, and flourishing in arts and commerce, he immediately digresses to the Danube, which rises in the North of Germany, and runs 300 leagues before it separates the fertile plains of Hungary from the moors of Wallachia, and enters near Orsowa, in this latter province. "Perhaps," says he, very gravely, "before the river formed this passage for itself, it had inundated, during thousands of years, and transformed into a lake

Hungary and Stiria!" This is doubtless a French flourish, at which better informed readers will smile; but it serves the author to make out what could not be doubted, that the navigation of the Danube is very difficult, and very unfavourable to inland communication. Yet he brings the Cimbri (whom, he says, came from the East) along its banks as well as the Goths and Huns. But the commerce of Constantinople, with which only the author's subject is connected, put a final close to that on the Danube, by the *Porta Hungarica.* At a much later period, however, the Mohammedans established in Sicily (from 830 to 968) carried on a considerable trade with the Italians, and the Venetian maritime commerce then began to extend, as the Venetian Isles afforded a tranquil asylum for all those who were fatigued of the eternal warfare carried on in the North of Italy. Of the Venetian commerce, the author cites the "*Storia civile e politica del commerzio de' Veneziani,*" by C. A. Marin, in 7 vols. published in 1789, as a classical work on this subject. This author asserts, that the oldest documents respecting the commerce of Venice with Constantinople were burned, that a trade was carried on between these places during the time of the Exarchat, and that the courtiers of Charlemagne were dressed in silks and furs brought by the Venetians from the East, and sold by them in Pavia and other Italian cities. This inquiry is important to the author's subject, as it proves that previous to the crusades, the arts and civilization of the East had reached the West, although the trade between Marseilles and Alexandria had certainly ceased before the end of the seventh century. Yet M. Heeren states it as a fact, that Marseilles had a sufficient fleet to transport Richard and his English army to the Holy Land, in 1190. Had this been the case, the people of Barcelona would not have been so much their superior not above twenty or thirty years later, as the latter were the first who introduced a maritime right, under the title of *Consolato del Mar*, which was adopted by the Venetians in 1255. The author has not seen Capmany's History of the Commerce of Barcelona and the Catalonians, otherwise he would have noticed it, as containing many useful facts. This code of maritime laws contains the following positions: "1st. The cargo of an enemy and in an enemy's vessel, both are lawful prizes. 2d. A neutral cargo in an enemy's vessel is subject to a ransom. And 3d. An enemy's cargo in a neutral vessel is a lawful prize, and ought to be delivered by the neutral vessel in a secure port, for the captor." Thus we see, that the modern pretended rights of neutrals, that "free bottoms make free cargoes," were not thought of at this period, and are only a weak pre-

tence of a feeble enemy. It is surprizing that neither the opposers nor the champions of neutrals have noticed this *Consolato del Mar*, and adopted it as the basis of maritime usage. The author, as writing for Frenchmen, yields a shameful deference to their prejudices and ambition on all the topics of commerce, and even allows Montpellier, Nismes, and Aigues-Mortes, to have traded with Alexandria, although he justly excludes Lyons from this privilege.

The chief art which received much improvement from the intercourse with the Saracens in Asia, was dying; from the East the purple dying plant, a species of lichen, or *lichen rosellus L.* was transported to Florence in 1300; and saffron was secretly brought by an English pilgrim, prior to that period, and planted in Essex, where it was, till very lately, cultivated with advantage. Alum and indigo were likewise brought into use about the same period, and for the like purpose. Not only dying, painting, and even architecture, were improved by the crusades, but the manners and general notions of the people were awakened to something better than formerly, and they acquired, by necessity, a dexterity and experience in many arts, with which they had been previously very little acquainted. In short, they were civilized by the war, and the constant intercourse between the serfs, or most ignorant soldiers, and their most enlightened officers, so that the manners of the crusaders were all raised to a common standard. Origny, in his dictionary of the origin of inventions, asserted that windmills were first introduced by the crusaders; but Beckmann has proved their previous existence in Europe; he might have instanced their use by the Moors in Spain.

The last part of this essay discusses the progress of knowledge in a rapid sketch of the revival of Greek literature, philosophy, physics, medicine, geography, history, vulgar languages, and poetry. Here the author is by far too concise to interest his readers. He justly reprobates the three barbarous conflagrations of Constantinople, the last refuge of literature and science, the sanctuary of ancient wisdom, consumed in the flames of Photius's library. If any doubt could be entertained of the diabolical spirit which actuated the Popes at that period, the destruction of Constantinople and its treasures of learning, would alone remove it. M. H., with some reason, hesitates, whether the destruction of this city and its literary treasures, was not a greater evil than all the good which resulted from the crusades; and were it not for the known utility of foreign wars in rapidly civilizing a rustic soldiery, we should be almost inclined to join in the affirmative. The literary pro-

gress of the vernacular languages of Europe is a subject too copious for the author; and he only notices the effects of the crusades on the romances and tales of European writers. As to poetry, the Provençals, or Troubadours of Provence, wooed the Lyric Muse long before the crusades; but epic poetry in the vernacular dialect, which he ascribes to the Normans, is of a later date, as the first specimens of it are from the *Trouveres* on the banks of the Loire, and at Limosin. The most ancient epic is the "Conquest of the City of Jerusalem," by Gregory Bechade, of the castle of Lastours, in Limosin; the author, himself a soldier, was twelve years in composing it, and as this city was taken in 1099, it is inferred that his epic poem appeared about 1112. M. H. in giving the merit of modern epic poetry to the Normans, might have assigned this as a reason why the English excel the French so much in this department of literature.

Having already extended our account of this interesting work so far, we can only notice a few more of the author's particular notions, such as supposing the Germans to have a peculiar attachment to women in the times of the crusades, derived, perhaps, from the present mulierosity of that nation: heroic ages succeed barbarous, and precede more civilized ones; comparison of the religious and adventurous spirit of the crusaders with that of the heroic ages of the Hebrews in the days of Samson, the enterprises of Jason, Achilles, and the wars of Troy among the Greeks; the fact that the holy wars were the first effects of the establishment of Hildebrand's hierarchical power; that the crusades broke the bonds of the serfs in proclaiming that no Christian could be hindered from taking the Cross, which made them free, and obliged the lords of the soil to hire labourers to cultivate the ground, and supply the defects of a diminished population; that the honour of modern times, without religion and respect for women, is a phantom destitute of virtue, and worthy of contempt; that intolerance in Europe was the consequence of the crusades, and that the powers of the Pope's Legates attached to the crusading army were similar to those of the Commissaries of the French Convention attached to their armies. But of all the arts and improvements derived from the war in Palestine, the introduction of the sugar cane, and the use of sugar, have, perhaps, produced the greatest effects on society. The crusaders learned the nature and value of this exquisite plant in the environs of Tripoli and in Syria; from the former it was transplanted to Sicily, where, according to Muratori, it was greatly admired about 1148, and the love of

sugared cakes all over Italy became very general. From Sicily it was transported to Madeira, and thence to the New World. The importance of this article may be estimated, when it is considered that sugar, in some form or other, constitutes nearly one-eighth of the nutriment used by all civilized nations.

M. Heeren denies, that the commerce with the Saracens produced any effect on the religious opinions of the Christians, and seems disposed to acquit the *Templars* of the charges on which they were cruelly condemned. He very justly rejects the horrid position of the Jesuit Geoffroy, Editor of Buonaparté's "Journal de l'Empire, ci-devant des Debats," who declares that "they were culpable, since that they were suspected by authority," (qu'ils etoient coupables dès l'ors qu'ils étoient suspects à l'autorité). Such a doctrine is, no doubt, highly agreeable to the tyrant of France. The last opinion we shall notice is not the least singular in this volume. The author quotes the learned writer of the "Dictionnaire des Heresies," who considers Mohammed as a reformer, and therefore neither more nor less than a heretic! On this M. Heeren remarks, that, "with the exception of some local formalities of the ancient Arabian religion, we cannot see any great difference between the first Mussulmans and the Socinians, for instance, if Mohammed, out of two symbols of adoption, had chosen baptism instead of circumcision." We recommend this observation to the attention of the Belshams, Fellowes, and all other religious speculators, who have found it profitable to put themselves at the head of a sect, and levy regular contributions from their deluded followers. They are now very happily denominated—*uncircumcised Mohammedans!* We shall only add, that if the author had been less zealous of gaining the prize, he would have been more worthy of it; had he paid less deference to French prejudices, he would have been more correct. The question, however, would require four volumes instead of one, to do it sufficient justice.

Ueber den Antinoüs, &c.

An Archaeographical Memoir on the ancient Monuments which represent Antinous. By Conrad Levezow, 4to. with 12 plates. Berlin.

In our last Appendix we noticed a learned work on the Fine Arts, (the only subject, we suppose, on which the Prussians now dare to write) by the same author. The present is not less learned; but we feel much less pleasure in reading it. The

inquiry respecting the different statues of Antinous is somewhat disgusting, when we recollect that this creature was the abominable favourite of the infamous Adrian, whose biographer acknowledged him *in voluptatibus nimius.* Yet this subject has been treated by Visconti, Buonarotti, Bracci, Spanheim, Rasche, Millin, Winkelmann, Guattani, Eckhel, and others. Antinous, of obscure origin, but said to be handsome, was born in the capital of Bithynia, in Asia Minor; his appearance recommended him to the service of the profligate Emperor, who became so scandalously enamoured of him, that he could not part from him any time. In one of Adrian's journeys in Asia and Egypt he lost his favourite, who was drowned in the Nile, in the 878th year of Rome, about 122 A. D. Some accounts say, that Antinous sacrificed his life to his master, and Millin uses this as an excuse for Adrian's extravagant grief and eagerness to make his people worship him. In opposition to this, and the insinuations of Dion, M. Levezow thinks his death was accidental, and that Adrian's frenzy was alone the cause of his instituting games to his memory, changing the name of Besa to Antinopolis, raising statues, temples, striking medals, &c. to perpetuate his name and the Emperor's devotion to him. We shall translate the author's description of the best representations of Antinous, and their general characteristic features.

" An expression of innocence which is not troubled by any violent passion, but the traits of which are heightened by an air of melancholy and sensibility, is united, in Antinous, to the beautiful body of a young man about seventeen years old. The head forms an oval, the upper part of which is composed of a very large cranium, projecting over the sides of the lower part, which terminates in a rounded point. The top of the head is covered with somewhat bushy hair, which neither curls on his smooth soft neck, nor on his forehead, which is large and vigorous, but descends into simple curls at the points. His eyes are deep, and his eye-brows strait and gently arched. They are very distinctly marked on the grand monument which bears the image of the favourite of Adrian. We find in the eyes that ὑγρὸν (humidness) which we observe in those of Venus, and the opening of the eye-lids is rather horizontal than circular; the nose is almost vertically bound to the forehead, and is formed after the most beautiful Greek proportions. The upper lip from the nose to the mouth is narrow. [Surely this is no feature of mildness or beauty.] Otherwise, the strong round lips sufficiently characterize the mouth, which is a little large. The full cheeks becoming narrow towards the round chin, cover the sides of the visage, where every thing is attractive and graceful. As to the proportions of the other parts of the body, they are beautiful, but not quite so slender as those of Apollo, nor so lank as those of Mercury, whose muscles appear as if hardened by gymnastic exercises. The muscles of Antinous are almost as full

and soft as those of Bacchus. His handsome breast is nevertheless rather broad than round; the abdomen, haunches, and upper part of the legs, are particularly distinguished by elastic and voluptuous muscles, which have an intermediate character between the effeminate softness of Bacchus, and the slenderness of Apollo, and which belong both to youth and manhood."

After describing the general characters of the statues of Antinous, M. Levezow proceeds to class them into three different orders; as, 1st. images of Antinous, without attributes; 2d. monuments representing him as a man raised to the rank of a hero, or a god; and, 3d. monuments representing him as some divinity. The first class includes all the monuments, statues, busts, and medals, of this imperial catamite, whose memory disgraces the fine arts. In commencing the examination of the second class, the author enters into a detail of the Roman mode of deification, and its descent from the Greeks to the Romans. Here M. Levezow introduces an interesting sketch of the works of art, representing persons of the imperial family from Julius Cæsar to Barbia Urbiana, under the character of some divinity. The third class is more numerous in subjects and materials than the preceding two; such as Antinous, as Δαίμων ἀγαθός, or *good genius*, Antinous as *Bacchus*, in busts, statues, medallions, &c. There is but one statue of him as a *good genius*, which was stolen from Berlin by the French: Antinous as *Mercury*, as *Helios*, or solar God; as *Apollo*, *Pan*, *Ganymedes*; and also figured as some of the Egyptian divinities. Although the best statue of him, as a hero, (formerly the Capitolin Antinous) cannot be ranked with the Apollo of Belvidere, the Venus de Medicis, Apollino and the Mercury, erroneously called Antinous of Belvidere, it is yet greatly superior to any modern work of sculpture. That this man was represented by the best artists in the days of Adrian is certain; nevertheless, they are deficient in that gracefulness, and naturalness, which characterize the works of more ancient artists.

Although we feel some repugnance in tracing the history of a being in every respect so far beneath the efforts of human genius as Antinous, yet we must allow that Mr. Professor Levezow has evinced, as usual, respectable learning and talents in this work, which is more elegant than we have generally found German publications. This, and the author's other dissertation on the Venus of Praxiteles, will considerably facilitate the labour of all future inquirers and historians of the fine arts.

Voyage en Espagne du Chevalier Saint Gervais, &c.

The Travels in Spain of the Chevalier St. Gervais, a French officer, and the divers events on his Journey. By M. de Lantier, formerly Knight of St. Louis. Ornamented with Plates, and a Portrait of the Author. 2 vols. 8vo. Paris. 1809.

LANTIER has been a very successful imitator of Barthelemy, in his travels in Greece, with this special difference, that the latter wrote for philosophers, historians, and antiquaries, adhering faithfully to historical facts which he only put into the mouth of his young Anacharsis; whereas the former, in order to render his work palatable to the multitude, blended indiscriminately, truth with falsehood, fact with fable, always endeavouring to amuse at the expense of historical veracity. Hence all his portraits are caricatures, not always very happy, nor very risible, yet such as not to fatigue the reader. A work, however, on such a plan, might not only be amusing, but even instructive, in treating of a people no longer in existence, and of a country politically extinguished during many centuries. It is not so important whether the thoughtless herd of novel readers have true or false notions of the laws and manners of ancient Greece; their private conduct cannot be influenced by them to the prejudice of any persons living. But it is very different with respect to a people and a nation still in existence, and about to redeem their dormant honour in arts and in arms. Had M. Lantier avowedly written a romance, and laid the scene in Spain, the accusation of deliberate calumny and studied detraction could not have applied to him; but as he professes to blend truth with fiction, or rather to found all the incidents in the life of his hero on well known facts, he stands convicted of the basest conduct possible for any individual, whose offences have originated in his library. His object, indeed, it is easy to perceive, is political and not literary; he avails himself of the circumstances of the times not merely to entrap a few Parisian readers, but to recommend himself to Buonaparte, and procure for the "uncien Chevalier de St. Louis" the ribbon of the "Legion d'honneur."

His plan is simply to make his hero the son of an ancient protestant family, a Frenchman, a dramatic poet, and a soldier covered with wounds and glory. St. Gervais, like a true knight, becomes frantic with love for every woman he chances to meet, and after having fought several campaigns in Germany, and returned with his regiment to Perpignan, he proceeds to Spain after a fair Spaniard. In that country, of

course, he is thrown into the prisons of the inquisition, and relieved by the address of his countrymen. As love, however, was the sole cause of his visit to Spain, he travels to Valencia, Alicante, Murcia, Granada, Cordova, Seville, and Lisbon. It would be vain to analyze such common-place gossip as constitute the principal part of this fictitious narrative; it would be equally so to expect those traits of character and pointed ridicule which occur in almost every page of Gil Blas; M. Lantier will require all the assistance which political circumstances can afford him, and yet not attain a fourth part of the popularity which his Antenor in Greece has received. Some few anecdotes, indeed, are here revived and perverted; such as, that "Cromwell offered to Spain the whole forces of England against France, on condition that the tribunal of the inquisition should be abolished." To this generous offer, the author artfully adds, that Cromwell also demanded for England, "a free trade with America;" thus insidiously intimating that the apparent generosity of the English in all ages has originated in selfishness. He is no less unfortunate in his attempts at humour, than at historical fidelity, and his account of a female barber, at Barcelona, will perhaps please none but its author. It is false, that the Benedictines of Montserrat furnish free lodgings to visitors, as the author asserts in a note. It would, however, greatly exceed our limits, were the work otherwise worth the trouble, to correct the errors only of a part of his first volume, independent of the wilful misrepresentations. When he wishes to abuse the character of the Spaniards, he affects to use the sentiments of an English nobleman, whom he praises liberally; when he extols Spain and the Spaniards, he does it as a Frenchman and a true friend to Spain. Buonaparte does the same. In short, the author's design is obviously to sanction the present usurpation, to ridicule the established religion, and to shew, by contrast, what improvements and general melioration the country and people are susceptible of by means of French direction.

As one proof of the extreme ignorance of the author, his engravers, and all concerned with this work, we shall only notice his frontispieces, in one of which he represents St. Gervais brought before three inquisitors, (whom he calls Jacobins, we suppose from the import of that name in France) dressed in a yellow smock frock, and a torch in his hand. The inquisitors are represented as sitting on a stall, with a clerk at a desk below them, and a military officer at their left hand, with his hat on! To render this absurdity more conspicuous, the officer is represented as standing under a lamp, and conse-

quently before an altar in the presence of these holy judges. He also decorates all the inquisitors with cardinals bonnets. These particulars are only so far important that they shew the author's inability to write a fictitious tour in Spain, as they prove him ignorant of the most common and familiar appearances of men and things in that country. In the frontispiece to his second volume he represents a Spanish lady as sitting in front of her house suckling her child, and dressed like a modern Frenchwoman! The situation, building, site, and every thing represented in this picture, must shock all those who have paid any attention to Spanish manners, architecture, and rural scenery. The servant, placed near this lady, is represented somewhat more in character, and but for her, we should conclude that this plate had been designed for Italy, not Spain, although the author is pleased to consider his plates as a recommendation to his work. But what shall we say of the man who can gravely assert, (p. 207, vol. 1.) as a well known truth, that *bastards* and *foundlings* are all *noble* in Spain? "Tous les enfants trovés sont nobles. En Espagne les batards inconnus sont réputés gentilhommes!" We shall here take our leave of M. Lantier, and only observe, that he appears ignorant both of the Spanish and Italian languages, as the few sentences, or words, which he occasionally introduces from them, are often either feebly or erroneously translated by him into French. In some instances, the original sense and point is totally lost in his attempts at translation. These volumes, indeed, whether in the French or in the other languages quoted, are very incorrectly printed; each volume has a page of errata and corrections, which often make bad worse, and their mechanical, seems a very proper counterpart of their literary execution.

Memorie istoriche delle sacra Teste de' santi Apostoli Pietro ed Paolo, e della loro solenne ricognizione nella Basilica Latarenense, &c.

Historical Memoirs of the sacred heads of the holy Apostles St. Peter and St. Paul, and the solemn acknowledgement of them in the Lateran Basilic. To which is added an Appendix, containing original documents. 4to. pp. 114, with 8 Plates. Rome, printed in the office of the *Propaganda Fide.*

THOSE who pretend that the adherents of the Popish faith are becoming more rational, should prove their allegations by the writings and opinions of Romish priests. The work before us is a fair specimen, and, as sanctioned by the Holy See, an unquestionable authority, of the extravagance, blasphemous cre-

dulity, (for so we must call it) and idolatry, of the modern Church of Rome, even under Pius VII. The solemn farce of placing the supposed relicks of the heads of St. Peter and St. Paul in new busts, was performed in the Lateran church, by the Pope, in July, 1804. The origin of this idolatrous exhibition is simply this: Since the twelith century it has been vulgarly believed at Rome, that relicks of the heads of the Apostles, Peter and Paul, were preserved there, in the church of the Lateran palace. During the rivality of Popes, the competition of Papal gods, or the schism of Avignon, this mummery was neglected. In 1368, Urban V. thought proper solemnly to acknowledge these pretended relicks, and, in 1370, had them placed in splendid shrines, formed of busts in gold and silver, ornamented with precious stones of various kinds, and weighing 695 pounds! Charles, king of France, placed a jewel, in the form of a flower *de lys* on the breast of St. Paul, which, with the other jewelry and precious stones, made the busts be estimated at 300,000 Roman crowns, (about £91,667 sterling.) This masterpiece of art of the 14th century continued at Rome till 1799, when the French, in order to prove their devotion, manifested their affection for these precious heads of Peter and Paul. But although the gold and silver busts disappeared, the people are still taught to believe, that whatever might happen to Paul's head, that of Peter has such an attachment to Rome that it is impossible to remove it, and whether they can, or cannot see it, yet they must firmly believe that it is present with them, and ready at all times to perform all miracles which the Pope, cardinals, or any other filthy mendicant, may chuse to require. Between 1799, when the French robbed Rome, till 1803, these relicks must have received very little worship. Such a circumstance was, no doubt, highly affecting to the pious votaries of St. Peter and St. Paul; yet we do not find that the pretended successor of the former made any efforts to restore the precious head of his predecessor, till the widowed Spanish Duchess of Villa Hermosa, (of the family of Pignatelli) being moved by their helpless situation, engaged artists, at her own expense, to restore busts to the forthcoming relicks. Louis Acquisti modelled the busts, which are doubtless very like Peter and Paul, the goldsmith, Valadier, finished them, the Pope, Pius VII. placed the matter, called relicks, within the new busts, the cardinal Antonelli dedicates this volume to the pious Duchess, and the learned abbot, Cancellieri, we suppose, writes a historical memoir to prove the genuineness of the relicks! That any rational being, in the present age, could persuade himself, that slight pieces of human bones would keep eighteen centuries, ex-

posed to the destructive action of air and moisture, without any artificial preservative, or that the bones of any person put to death as a criminal, and buried no one knows how or where, could be discovered at the expiration of 1200 years, seems to militate against the generally received opinion of the progressive improvement of the human mind, even with the aid of Christianity. Were we advocates of modern miracles, we should wish for one, namely, the reappearance of St. Paul, to deliver one of his irresistible addresses to the Romans, on the infamous perversions, and stupid idolatries, which they have introduced into the world under the name of Christianity, that pure, rational, holy, and truly natural religion, which he so ably explained, inculcated, and died to support. How terrible must be the indignant eloquence of that learned apostle could he now speak to man, as formerly, after beholding a statue set up in a *Christian temple* to be *worshipped* as his head! How would this horde of atrocious impostors "fear and tremble," at the exposure of their crimes! How instantaneously would he dissipate such futile reasoning as this popish abbot adopts!

"It is enough for us," says this champion of superstition and popular delusion, "that we have every reason to *presume* that these relicks have been venerated by *all* the *people of the world* in preceding ages! [They were known only since 1159 to the present period; and, according to the author's own statement, even Christianity itself has never yet been venerated by *all* the *people* of the world!] In the midst of so much obscurity and uncertainty, let us leave that erudition [prudent suggestion] which puffs up, which, instead of the good faith [credulity] of our ancestors, pursues the rout of poignant censure and endless doubt. Yes, we ingenuously confess, we *believe* that these heads of the holy Apostles have *always* been the ornament of the Lateran church, the triumph of Rome, and the object of the devotion of the universe!!!"

It would be difficult to put more lies, bombast, and nonsense, in fewer words than in the above extract. It is, indeed, remarkable for a contempt of truth and common sense; but these things are not required by papists in what concerns their church and their idolatrous worship. In 1673 a small Latin work appeared in Rome, by J. M. Foresini, defending the reality and antiquity of these pretended relicks, and an abridged translation of it was published, the following year, by J. Pazzaglia; but we really expected that, after the exposure of the imposture with St Januarius, that no more such works would have appeared. The engravings which accompany this memoir are a seal of the papal church of Lateran, the

busts of the apostles, which were erected in 1370, and stolen by the French, two pretended miraculous images of our Saviour, a group representing a pope on his throne, and four patriarchs, the two grand busts of Peter and Paul erected at the expense of the Spanish Duchess, by L. Acquisti, and two heads *presumed*, with Popish veracity, to be those of St. Peter and St. Paul, from some old bronze found in the cymetery of St. Calistus.

An appendix containing several political, and even diplomatic, documents, relative to the use of these heads on the seal of the Pope's bulls, is added. Some curious instances of the jugglery and political artifices which these *presumed* relicks performed in 1217 and in 1239, by the Popes Honorius III. and Gregory IX. also appear, as well as the thundering damnation issued by Urban V. against all kings, or any other persons, who should venture to *steal* any part of these relicks, their shrines, or jewelry! Such are the official publications of the Holy see of Rome, issued in 1806, signed by a cardinal, and sanctioned by his holiness! We hope Sir J. C. Hippesley will write a volume in defence of the wisdom and policy of believing in these relicks, as a proof of the inestimable advantages which this country would derive from Popish legislators. Lord G. too, we doubt not, would accept models of these busts, if made of silver or gold!

Discours qui a obtenu la premiere mention honorable, &c.

Discourse which obtained the most honorable mention on the Question proposed by the Institute of France, "What has been the Influence of the Crusades on the civil liberty of the people of Europe, on their Civilization, and on the progress of Knowledge, Commerce, and Industry?" By J. J. Lemoine, pp. 189, 8vo. Dent, Paris. 1808.

THIS discourse is well worthy of honorable mention; in many respects it is superior to that of M. Heeren, which we have noticed in a preceding article, and will, unquestionably, make a more lively impression. The method of investigation pursued by M. Lemoine is very similar to that of professor Heeren. He divides his discourse into four parts; the first investigates in a *manière effleurée* "the state of Europe before the crusades, their general and particular causes; state of Syria before the crusades, and a glance at the various points of inquiry which arise from the statement of events." The second part details, with considerable eloquence and vivacity,

"the injurious influence of the crusades on the state of Europe, in the evils of which they were the immediate source,—loss of capital, relaxation of industry and culture, and temporary interruption of commerce." Here the author again enters into the question, what were the "consequence of the misfortunes attributed to the holy wars, the progress of civilization before them, and that which it would have made without them according to the nature of things. The commerce of Europe before the crusades, establishment of the Normans in Italy, pilgrims and missionaries, general knowledge, consequences of the capture of Constantinople by the crusaders, natural progress of civil liberty, and changes in the royal power;" and, lastly, he inquires "were the crusades necessary to save the Greek empire? Influence of the crusades on the manners, morals, and religious spirit of Christian nations, with reflections on monasteries and chivalry." The third part embraces "the salutary influence of the crusades; establishment of the Portuguese power, by the crusaders assisting the expulsion of the Moors; truce between princes; and the wars of rivality between England and France; royal power and civil liberty in France, Germany, England, and Italy; trade and industry of Italy, and the northern states of Europe; Teutonic order, commerce of the two Indies, and private industry; progress of knowledge in the western countries of Europe, particularly France; dialectic, advancement of reason, decline of the papal power, extension of the sciences and fine arts, architecture, painting, sculpture, music, and polite literature; progress of the human mind in Germany, England, and Italy." The fourth, and last part, takes a "general survey of the good and evil attributed to the crusades, and the state of Europe before and after them." M. Lemoine keeps much closer to the original question than the professor; but the one has adopted the oratorical, the other the historical, style. Professor Heeren's knowledge is more extensive, but he wishes to favor, or fears to offend, the adherents of Popery; M. Lemoine is not shackled by such a disgraceful feeling, he has yielded great deference to the English historians, and always feels confident whenever he can support his reflections by a reference to their sentiments; he writes, too, with more freedom, and, although a Frenchman, he betrays less national prejudice than the professor, a Hanoverian. Still, however, there is more plausibility than profundity in his views; he is too general to be precise; it is a pleasing and harmonious piece of painting he wishes to lay before the reader, not an abstruse,

digressive research, or multifarious collection of facts, whence general inferences may be deduced. His radical error lies in an apparant conviction that the progress of civilization can be really accelerated, and that savage, or corrupt, men may be civilized or reformed without the infliction of signal and general calamities, often affecting nations and provinces, as well as individuals. In advancing with his subject, he almost entirely forgets his judicious exordium.

"It is without doubt consoling, to see nations tranquil and happy, but the human mind is aroused by great agitation; and if we are at first affected at the disasters which attend them, as the evil is not so absolute that we cannot discover a principle of order and harmony, amidst the confusion, we love to follow this feeble ray of reason and intelligence which shines in the thickest darkness: we wish to know how tranquillity has been restored, the manners gradually softened, and man, enjoying the benefits of civilization, finally approaches his celestial origin."

In tracing the state of manners in Europe, prior to the crusades, the author entertains, by far, too high an opinion of the virtues of the knights who fought in defence of women; their combats partook more of the nature of those of voluntary gladiators, than champions of innocence and virtue. Their pretended virtues, indeed, do not rank higher than the patriotic loyalty of those Europeans who hire themselves as soldiers to foreign governments. As to the immediate cause of the crusades, M. Lemoine seems never to have dreamed of tracing it, with Heeren, to the ambitious despotism of the Pope Gregory. The language of Pausanias in describing the irruption of the Gauls is, indeed, applied to the crusaders, but this is only painting effects, and not developing causes;—this is M. Lemoine's general defect. Yet he states, that Pope Sylvester II. seventy years before Gregory VII. about the close of the tenth century, first entertained the idea of a crusade, and that the Pisans eagerly embraced it, and made such preparations for invading Syria as occasioned considerable alarm. At this period it was possibly a project of infatuated zeal; but with Gregory it was merely a creature of his inordinate ambition. Among his causes, however, the author places the interruption of commerce with the Saracens; but this was merely another artifice of Papal ambition. The Arabians then had a commercial intercourse with China; but the world, according to M. Lemoine, was divided into "three great classes of people,—the Saracens, Greeks, and Franks; the Franks were ignorant and barbarous; the Greeks more enlightened and less brave; the Saracens

equal to the Greeks in knowledge, and the Franks in courage; but among the Franks were the Goths, somewhat enlightened by the neighbourhood of the Arabians, the Italians instructed by the Arabs and Greeks, whilst that Flanders, France, and England, began to emerge from ignorance." The evils originating in the crusades are enumerated by the author in the general depopulation, loss of capital, relaxation of industry and cultivation, and the temporary interruption of commerce. He shews the commercial state of Europe, the effects of the Normans in Italy, and of the pilgrims and missionaries communicating with Palestine. After noticing the effects of the crusades in confirming the absolute authority of the regal power in France, and limitting it in England, he observes,

"We need not be surprized that the crusades did not produce the same effects in France and in England, when we consider how little the two nations resemble each other. The English, constant in their affections, in their opinions, and in their plans of conduct, appear, in history, to march more directly to the point than the French nation, more fickle, [*legere*, rather, gayly inconsequential] less *cruel*,* and more sociable. The English avail themselves of all circumstances, whatsoever they be; the opposition of the great is cold, often wise and circumspect; that of the French seignors impetuous, irreflective, and less supported. Can we conceive then, that Edward I. did not execute in England what Philip-le-Bel did in France? These two princes loved money, and persecuted the Jews; both were illustrious in war; both opposed the schemes of Boniface; both admired the people in the general councils; both advanced to absolute power; but Edward found, in the character of his country, a resistance which Philip did not in his."

Hence the author concludes that the effects of the crusades were different on different nations, and that they did not alter but assist the national character to develope itself according to its peculiar *indole*. Of their influence on the morals and manners he thus speaks.—

"People talk of civilization! this word doubtless will astonish us

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* *Cruelle*, is a common but ill-understood epithet, which the French bestow on the English, without either thinking what is the real import, or whether it is applicable to their character. There are no people more the slave of words and phrases than the French, and hence their epithets are more erroneous, and their sentiments more unnatural, than those of other nations. In the present instance they seem to use this word rather as applicable to the exterior character, or manners, than as descriptive of any quality of the heart!——Rev.

when we at first see barbarism extend itself with the zeal of the crusades. The motive which induced immense numbers to range themselves in the Christian armies, was obviously contrary to the good of society. It was to obtain indulgences, to redeem crimes committed, and often, even, those to be committed, that they took the cross; great numbers, too, by the crusades, withdrew themselves from the actions of their creditors. Thus the propriety and sanctity of contracts were attacked by this religious furor, which went to impel all Europe on Asia.

"In order that the manners of man may be softened, it is necessary that he remains in the place where God gave him birth. It is labour, property, family, which render man sociable. It is thus that the manners are polished by devoting ourselves to useful occupations and the practice of virtue. To this principle there is no exception only for those chosen ones, gifted with superior minds, or the fire of Genius, capable of embracing grand views or noble ideas. As to common men, to ordinary minds, distant expeditions only serve to mislead them from the beaten track of life, the only rout which they ought to follow. In quitting their habits they lose their virtue. Ought not, therefore, these great excursions, these long-armed journeys, to corrupt* a part of the crusaders by inspiring them with the love of arms, and a dislike for useful occupations? Ought not the licentiousness, natural to camps, and especially to these expeditions, beget that love of independence, which is often nothing else but a propensity to tumult? Hence, doubtless, originated a relaxation in the manners, honest habits, and private virtues; hence often the scandal which even crowned heads themselves exhibited to the world, and hence, perhaps, the shameful conduct, and the repudiation, of Eleanor, [Queen of France, afterwards Queen of Henry II.]

"Consider the first bands of crusaders; their steps are every where marked by robbery and assassination. Before passing the Rhine they slaughtered thousands of Jews, women, children, old men,—none escaped. They advanced in Germany, Hungary, Bulgaria, Thracia, carrying ravage and desolation. What does it signify that Godefry of Bouillon conducted a more regular army? Were the 700,000 men united, to be better commanded, before the capital of Soliman's son, superior? The army arrived before Jeru-

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* These observations seem to be drawn from the actual state of France and the French armies. The author is so sensible of the enormous corruption of the French soldiery, that he has extended this principle to a time and age beyond its due application. He appears not to remember that, in the days of the crusades, men did not perform half the quantity of labour that they necessarily must do in the present age. So far, however, as his argument militates against all wars in a civilized state, it is perfectly just and conclusive, and, although not satisfactory against the atrocious crusades, it is nevertheless ingenious.——Rev.

salem, but reduced to 20,000 combatants; Jerusalem fell, and 75,000 men perished; Godefry, indeed, gained a kingdom, but he died in the year after his conquest. All these horrors, and many others, have not been concealed; the Abbé Fleury deplores them; and St. Bernard attributes the misfortunes of the holy wars to the crimes of the crusaders. It is thus he thinks to justify them; but he deceives himself; it was the consequence which a great man ought to have foreseen; and the immediate effect of the crusades was, and must be, barbarism.

" But, turning from the atrocities committed by the crusaders, when we are barbarians in war, are we humane in peace? The men whom the crusades had inflamed to ferocity, and the oblivion of all laws human and divine, did not all perish in Palestine; we soon saw them imbrue the banks of the Loire and the Seine with blood, as they had done those of the Orontus and the Jordan. Let it not be said that morals were in such a state that it was difficult to corrupt them. However barbarous and depraved our ancestors might be, we nevertheless perceive, at the commencement of the eleventh century, a certain disposition to better habits, by the influence which Christianity exercised over the mind, in the establishment of a great number of monasteries, and the institution of knighthood. If these establishments prove the grievances of society, they also announce their remedy; they lead us to suspect the advance which the human species had made towards civilization. To love God and defend the ladies, was the first precept of chivalry; the obligation to succour the distressed was another of its laws; and if we observe with pleasure these valorous knights traverse kingdoms, and, like the fabulous heroes of antiquity, attack robbers, and punish oppressors, we must also like to penetrate into the interior of peaceful cloisters. It is impossible to withhold an emotion of gratitude from those pious recluses who inhabited them, from those venerable persons who cultivated wastes, succoured humanity, collected to the silence of their retreats the wrecks of human knowledge, facilitated travels, and communication among men, and thus prepared the civilization of the world. But these institutions, which were as so many ramparts against barbarism, were not long without degenerating. The crusades, it is true, improved the cultivation by augmenting the possessions of monasteries; but they corrupted the ecclesiastics either by assisting them to violate their sacred obligations, or by accumulating in their hands too great riches; witness the answer of Richard à Foulques, of Neuilly, who observed, " you advise me to rid myself of my three daughters,--pride, avarice, and incontinence, and give them to those to whom they are more suitable. I bequeath my pride to the Templars, my avarice to the monks of Citeaux, and my incontinence to the bishops!" Can we expect that the institutions of knighthood should not experience the same effect? Towards the end of the twelfth century, it had lost its lustre. At this period Peter de Blois, and Geoffroy, a monk of Vigeois, complained of their corruption. " Other authors reproach them with vexation and violence

exercised against the clergy, the church, the people, and their vassals, whom they ought to protect. Their avarice, cupidity, lying, perjury, pillage, rapes, robbery, and every other excess of an unbridled soldiery, were universally reprobated. The direct effects then of the crusades were calamities; these misfortunes were their essence; they at first retarded that improvement, the principles of which existed before them; and if, in the end, we see them apparently favour its progress, the causes were anterior, and absolutely independent. Thus, after figuring in the picture of worldly miseries as primary causes, they will appear almost always as secondary, and merely occasional ones, in the general view of the progress of society."

After this lively and somewhat highly-coloured picture of the innumerable miseries directly occasioned by the crusades, M. Lemoine proceeds to sketch the principal advantages which can be fairly ascribed to them. The first of these is the supposed assistance which the crusaders, from the north, gave to the Portuguese, to expel the Moors from their country. They landed, he says, at Lisbon, and, after beating the Moors in some one action, proceeded to the Holy Land. This point, we fear, is not well supported by historical fact, and it is one of our author's faults, that he is not sufficiently scrupulous about his authorities, but seems more desirous of completing his picture. Very few persons left the north of Europe to join in the crusades, till the Moors were expelled from Portugal, and, consequently, this advantage is over-rated by the author. The views of Pope Innocent III. however, are happily seized by M. Lemoine, and he truly observes the hand of this Pope had the appearance of being pacific at the time his heart meditated conquest and authority over all sovereign princes, either by a legat, a council of Lateran, or by a direct interference of his holiness himself.

In the concluding parts of this discourse, M. Lemoine notices some of the articles for which Europe is indebted to the Arabs, such as medicinal plants,—senna, rhubarb, manna, cassia, and warm baths, salts, &c. The author's ideas of the progress of language are not less ingenious than those of professor Heeren, although he is much more brief. The following verses are quoted, as the effusion of Frederic II. of Germany, (the founder of the University of Vienna) and composed in the language of Provence, about 1220.

" Plas mi cavalier Francès,
E la donna Catalana,
E l'ontar del Gynoes
E la cour de Kastellana;

Lon cantar provensallès,
E la dansa trivysana,
E loup corps Aragonès
E la perla Julliana;
Les mans et kara d'Anglès,
E lou Donzel de Thuscana."

That is, literally translated, "I am pleased with French chevaliers, and the Catalan ladies, and the bashfulness of the Genoese, and the Castilian Court, where they sing Provençal [songs,] and the Trevisian dance, and the wolf-bodied Arragonese, and the pearl Julliana; the hands and face of the English, and the damsels of Tuscany." These verses are so far curious, as they tend to shew what were the general characteristic features of the people of different countries, which, at that early period, could be moulded into rhymes. The hands and face of Englishwomen, it appears, had struck the fancy of this German emperor six centuries ago.

Historia de la Conquista de Mexico, Poblacion y Progresos de la America Septentrional, conocida por el Nombre de Nueva Espana.

History of the Conquest of Mexico, known by the Name of New Spain. Written by Don Anthony de Solis, Secretary to his Spanish Majesty, and principal Chronicler of the Indies. A new Edition, corrected by Don Augustin Luis Josse. In 3 vols. 8vo. about 320 pages in each, 1*l.* 11*s.* 6*d.* The Editor, Broad-street, Golden-square, Dulau and Co. London, 1809.

M. Josse is particularly unfortunate in his dedications. These volumes are not only recommended in a barbarous phraseology to the patronage of the "*honorable* Senor Don Henrique Grey Bennett;" but the Christian feelings of the reader are shocked at such terms as "*veneracion*," and "*devoto*," used to a man, and that man neither a Pope nor a Bishop. Such expressions are particularly reprehensible as coming from a teacher, who ought to possess both good taste and good moral principles, as well as a perfect knowledge of the language he professes to teach. But, however the author's ignorance and bad Spanish may detract from his merit as a teacher, they cannot detract from the known merit of Solis's Conquest of Mexico, and it is this work we are to appreciate, and not an extraneous dedication, which every reader that pleases may safely cut away. Prefixed to these volumes is the excellent Preface which appeared to a splendid edition of this work in Spain, with portraits of the Author and of Cortes.

Don Anthony de Solis was born in Alcala de Henares, in October, 1610; his father, Don John Geronimo de Solis Ordonez, was a native of Albalate de las Nogueras, in the Bishopric of Cuenca, New Castile, and his mother, Dona Ann Mary de Ribadeneyra, of Toledo. Don Anthony, after displaying great facility in acquiring a knowledge of grammar, was sent to Salamanca, where, at only seventeen years of age, he composed his ingenious comedy, entitled, "*Amor y Obligacion.*" Love and Obligation. At twenty-six his fame had become so great, that the Count of Oropesa, then Viceroy of Navarre, and afterwards of Valencia, chose him for his secretary. This was his passport to future distinction; and his patron, very different from those of later times, continued his most attentive friend during life. To celebrate the birth of a young Count Oropesa, Solis produced his *Euridice & Orpheus*, in 1642, which was performed at Pamplona, with merited applause. Philip IV. becoming acquainted with his literary merit, honoured him with an appointment in the office of the Secretary of State, and his own secretary, which he allowed him to hold by deputy. The Queen-mother conferred a similar honour on him in 1661, at the same time constituting him Chief Chronicler of the Indies, on the death of Anthony de Leon Pinelo, author of the *Biblioteca Oriental*, and other learned works. In 1667, when he was fifty-seven years old, he entered the church, among the Congregationalists of our Lady of Banishment, who is worshipped in the Convent of St. Ann, Madrid, and of the Order of St. Bernard. This infatuated act, as might be expected, put an end to his poetical labours, since the "worship of our Lady of Banishment," was quite sufficient, without any invocations to Miss Thalia. Nay, so scrupulous did this new made Monk of St. Bernard become, that he would not even finish the comedy of *Amores Arte de Amor*, "Love is the Art to Love," one act of which he composed in his best manner. In 1681, at the death of Pedro de Calderon de la Barca, it was wished to appoint him writer of the pieces called *Autos Sacramentales*, or Sacred Dramas, which were then regularly performed in Madrid: but even this supposed religious function he declined, not, we apprehend, because such compositions were so highly blasphemous, that they have since been totally prohibited by the government, but for reasons more superstitious. In April, 1686, he finished his earthly career at the age of seventy-six years and eight months, nearly twenty years of which were very-ingloriously, and, as far as relates to society, most unprofitably spent in the performance of monkish worship. That he

was capable of better things, of innocently amusing, and sometimes even of instructing, his countrymen, this history, although neither very learned nor very philosophical, sufficiently testifies. This conduct of Solis is another proof of what we have often advanced, that a firm conviction of the Popish doctrines is wholly incompatible with any vigorous and permanent exertion of human intellect; and if ever any real Popish writers have produced works of much intellectual research, they must have been the efforts of their younger days, at a time when the physical energy of their constitution was too powerful for the trammels of papal idolatry, and when they were demi-deists, prior to their decadence into the imbecility of popish superstition.

One of Solis's comedies has been recently translated into English, (see Antijac. Rev. in 1807.) it is, "*Un Bobo prace Ciento*," or, One Fool makes a Hundred; and although rendered only into meagre prose instead of verse, as in the original, it displays some fancy, bustle, and address. The first edition of his poetical works, collected into a volume, appeared in 1692, entitled, "*Poesias varias, sagradas y profanas*," and in 1732 another edition was published. The most prominent character of Solis's writings, and especially his poetry, is great fluency of expression, sometimes tending to verbosity, rarely abounding in ideas or striking sentiments, and, perhaps, less tinctured with metaphysical rhapsodies than some other Spanish poets. His knowledge of the world was more literary than practical; yet many of the speeches, which, in imitation of the ancient historians, he puts into the mouth of Cortes, discover very considerable knowledge of the passions and affections of the human heart; they are, indeed, as they naturally ought to be, addressed more to the feelings than the judgment. In fact, the whole of this history is equally as entertaining, and even as novel, as most works which consist entirely of fictitious adventures. For this reason, and the classical purity of the style, it is peculiarly well adapted to the use of students of the Castilian tongue, whom it cannot fail to interest, amuse, and instruct, in the language and manners of the Spaniards.

With respect to the labours of the Editor, M. Josse, it would be cruel not to acknowledge his endeavours to have the work correctly printed; the unprecedented number of cancelled leaves sufficiently proves that he has neither spared labour nor expense to make this edition equal, in typographical accuracy, to the best Spanish editions. We cannot help remarking, however, that it is a singular instance of extreme incapacity in the printer, who could not follow a printed copy,

without rendering so many cancels necessary; and, notwithstanding these, there are still several reversed letters, divisions of words doubled, and other errors, very unusual in the commonest books printed either in England or Spain. We have, indeed, observed very few errors which affect the sense, or will occasion any difficulty to the young student of Spanish; the good paper also and the general appearance of these volumes, are such as to recommend them to every gentleman's library. M. Josse deserves our thanks for exerting himself to the best of his ability to accommodate the public with correct editions of good Spanish books.

Description du Pachalik de Bagdad, &c.

Description of the Pachalick of Bagdad; to which are added, an historical account of the Wahabees, and some other pieces relative to the history and literature of the East. pp. 267, 8vo. Treuttel, Paris. 1809.

PARIS as well as London contains booksellers who manufacture books of travels and geography; the present is an example of this practice. The editor has got a few scattered notes and observations from some traveller's servant, perhaps, or some illiterate merchant, of which he has compiled this volume, although he pretends to have received it, as a mark of gratitude, from the author, to a literary society, of which he was made a member, and to which it was read. Nevertheless, it contains some recent observations interesting to this country, the principal of which we shall extract. The Pachalick of Bagdad, the eastern extremity of the Turkish empire, according to this writer, includes the southern part of Mesopotamia, Curdistan, or ancient Assyria, and Chaldæa, or Babylonia, with the countries occupied by the Arabs on the borders of the Euphrates and Tigris to Bassora. It is bounded on the north by Diarbekr, and the mountains of Singiars, as far as El Katif, before the Wahabees extended their power; on the south by the Persian Gulph; on the east by Persia; and on the west by the Euphrates, which separates it from Arabia. This country extends over 280 leagues (700 miles) in length, and 212 (530 miles) in breadth; which exceeds, by 200 miles in length, the usual extent assigned to it by English geographers. Bagdad, in 33° 15′ N. lat. is the capital, and although a place of no strength, it twice resisted the attacks of the celebrated Nadir Schah. The Tigris divides the city, and a bad bridge of boats is generally kept on the river, when not broken or dispersed by

the wind. The cannon on the walls were in so bad a state that the Pacha had recourse to the English to cast new ones. The climate of Bagdad is very healthy, and exempt from every species of epidemical disease; but, in summer, from the beginning of July to the middle of August, the heat is considerable; and, during this period, the *samyeli*, a hot south-west wind, with a sulphurous smell, is dangerous to persons in elevated situations, although much less so than represented by travellers. It comes in squalls, which are indicated by a disagreeable smell and an intense heat, that renders the horizon scarcely visible. The Arabs avoid this wind by laying themselves flat on the ground, or rolling their faces in their cloaks. The actual population of Bagdad is estimated, by this writer, at from 80 to 100,000 souls, although the people of the country suppose the number to be 300,000. The inhabitants are almost all devoted to commerce and mechanical arts: they are divided into two sects, the *Sunnis* and the *Schias*; the former is the predominant, and hates the latter, as heretics following the Persian rites. In general the people of Bagdad are far from being such very slaves as Europeans imagine; they are proud, enterprising, active, and inclined to mutiny. In the usual intercourse, the people of distinction are civil, lively, generous, and obliging to strangers, whom they always treat with respect and distinction. The lower classes, like those of all other Turkish cities, are rude, ignorant, superstitious, insolent, and debauched. Their manufactures of silk, cotton, and wool, have attained but little perfection, although Indians, Arabs, Agwans, Egyptians, &c. frequent this city. The small number of Christians established in Bagdad are either Catholics, who follow the Chaldean, Syrian, or Arminian rites; or Schismatics, (Protestants, we presume) who have a church of their own: the domineering and proselytizing spirit of the Papists deprived them of this privilege, and the government was obliged to order their chapel to be demolished. Both sects are engaged in dying and mechanic arts, and internal commerce. Here the author laments that there is no business for a French consul in Bagdad, as formerly; and yet insists on the policy of keeping one there to watch the politics of Asia. This measure he considers more important, on account of the immense commerce of the English in the Persian Gulph, and the Russians in the Caspian Sea. Here we discover, although the author carefully conceals the fact, that it is the interest and the policy of Persia to be in alliance with England, to resist the continued hostile incursions, and ambition, of Russia, on

her northern frontiers. As a Frenchman, he murmurs that a house and establishment were appointed to an English consul at Bagdad, while the French has none; and in revenge abuses Mr. (now Sir) Harford Jones, whose talents and address, during his consulship there, have induced this writer to say, but without being able to mention one fact, that he "dishonoured his public character, and rendered himself odious both to the Europeans and the government in Bagdad." Some of the servants of the India Company have also thought proper to traduce this gentleman's character, without assigning any reason, whence we conclude, that his superior talents constitute his only fault. After the departure of Sir H. Jones, the British consulship at Bagdad, we are told, was provisionally occupied by a young Doctor, assisted by a Zantiot, who had been secretary to the British consul at Bassora.

This writer's topographical description of Bagdad contains nothing new or precise, and his observations appear as indefinite and vague as if he were describing a place which he never saw. A high mass of ruins, called *Nemrod-tepehei*, situated a short distance on the west of the city, are supposed to be the ruins of Babylon. The military force of Ali-pacha, the present governor of Bagdad and its dependencies, only amounts in both infantry and cavalry to 30,000 troops, with 500 men trained in the European tactics, and 30 pieces of cannon. His revenues are estimated at 7½ million of piastres, about 1½ million sterling, and would exceed this sum were not the Curdes exempt from imposts in consequence of their being frequently at war. The Pachas of Bagdad, however, have always been considered as the most powerful in the Ottoman empire. The present Pacha, like most others during upwards of a century, is a native of Georgia, called *Ali*, who was brought as a slave very young to Bagdad, and was raised by Sulliman-pacha, who gave him his daughter as a wife, raised him by degrees to *kiaya*, or lieutenant-governor, and, finally, to the throne at his decease. It is admitted that Ali-pacha is humane, a good mussulman, a sound moralist, with an upright heart, and devoid of avarice; a brave, courageous soldier, and somewhat ambitious. The writer gives the following account of the political constitution of Bagdad.

"The *kiaya*, or lieutenant governor, is placed at the head of administration, and is assisted in this duty by the *defterdar*, great chancellor, and *divan-effendici*, first secretary. These three, are daily obliged to lay before the Pacha, the business in which they have been engaged. The first is young, little experienced in business, proud but upright, affable, and loved by his master, to whom he is related. The second, a good politician, and accomplished courtesan, enjoys pub-

lic respect, serves the Pacha with fidelity, levies contributions on the merchants who have recourse to him, and is a *secret partizan of the English*. The third, although in the flower of his age, is intelligent, fecund in resources and intrigues, in other respects he is cunning, fickle, covetous, lavish in flattery and adulation, feared and hated by the people. The judicial power is in the hands of *Kazi, Mufti,* and several other *Oulemas,* who are interpreters of the law. Ali-pacha, who pretends to be himself well instructed in the Koran, superintends their conduct, and prevents them from abusing their authority. As to the military power, it is the *Aga* of the Janizaries, to whom every thing is confided. Another magistrate, who superintends the sheriffs, is called *nakib*; and the city is divided into districts, each under a *zabet,* or sub-lieutenant.

"The principal officers which at present form the court of the Pacha of Bagdad, are, 1. *kapigiler-kiayaci,* or master of the ceremonies, and introducer of foreign agents; 2. *khazinadar,* or treasurer, and, at the same time, first inspector of the customs; 3. *kaim-makam,* or vice-governor, who represents the Pacha in his absence; 4. *mohordar,* keeper of the seals; 5. *masref effendi,* inspector of the finances, (chancellor of the exchequer;) 6. *silahdar,* sword-bearer; 7. *skemlah-agaci,* seat-bearer; 8. *Araba katebi,* first secretary in the department of the Arabs; 9. *farsi kalebi,* general secretary to the Pacha for Persian affairs; 10. *yenguicher effendi*; 11. *topgi bachi*; 12. *gebeghi bachi*; 13. *arabonagi bachi*; and, 14, *yerle agaci*;—the last five are officers of the janizaries, next to the Aga; 15. *baratoli agaci,* chief of the musqueteers."

Bassora is the second city in the Pachalick of Bagdad, situated on a branch of the *Schatt-el-Arab*, or river of the Arabs, formed by the union of the Tigris and Euphrates, in 30° 32′ N. latitude. Here the English are represented as amassing the wealth of the East, by means of their Persian establishments at Ispahan, Gamroh, Boucher and Ormuz. Bassora, however, is stated to be extremely unhealthy, in consequence of the vicinity of marshes, and the foulness of the streets. It is acknowledged to be no longer possible for a French agent to reside at Bassora, on account of the preponderating power of the English. All the Indian, Arabian, and Turkish commerce, which passes by Bassora, is now in the hands of the English. Mr. Manesti, a man of talents and (even here admitted) virtue, is the representative of the India Company there, and his success has been uninterrupted. "By his engaging manners and his presents, he has gained the friendship of the Scheikh of the Wahabees, through whom he can interrupt all French communications." As a proof of this influence the following sanguinary anecdote is related; "The Arabs in the desert intercepted dispatches from Mr. Manesti, who complained to the Scheikh; the latter having sought and dis-

covered the robber, cut off his head, and dipping his finger in the blood, applied it to the letter, which he transmitted to the English consul, writing to him at the same time, that the mark which it bore must convince him of his perfect attachment, and of the pains he had taken to punish the individual who had robbed the consul's messenger, and seized his dispatches." Such, indeed, is the power of the Wahabees, that the Sublime Porte has often written in vain to Ali-pacha to subdue them, but all the forces of the whole Ottoman empire are deemed insufficient for this purpose, as their military efforts hitherto have rather augmented than diminished the number of these sectaries. The Wahabees, however, have been repeatedly repulsed in their attacks on Bassora; but it is concluded that if they once attack it by land and water, with the assistance of the *Algi-vasam*, a numerous tribe of new converts to Wahabism, on the south of the Persian Gulph, they will certainly succeed. This appears to be the opinion of *Ebn Rezk*, a rich Arabian merchant, who for security, has retired to the village *Guerdelar*, opposite to Bassora, on the other side of the river, where he lives like a prince, and supports a troop of soldiers to defend him.

The country of Mesopotamia, between the Tigris and Euphrates, is represented as containing many beauties; the wandering tribes diversify the view of the great plains; the rivers and rivulets, intersecting beautiful valleys, winding round verdant hills, covered with numerous flocks and herds, and the towns and villages, on the banks of these two rivers, present the most lively scenes of wealth, and even civilization. Between Bassora and Bagdad the canals are so numerous, that the country is somewhat similar to Holland. The water of the Euphrates is clear and tranquil, that of the Tigris is thick and rapid, so that they can be distinguished a league below Korna, where they unite. Opposite Korna, near the river Senne, in the country of *Haviza*, there is an old building which passes for the tomb of the prophet Esdras; both Jews and Turks honor this monument. The reader may form an idea of the fertility of the soil in this region by the statement, that rice is so productive as to afford seven or eight stalks from one grain, and each stalk will contain above 500 grains,---thus yielding the astonishing product of 400 to one. This fertility, however, is not very general, and is particularly confined to the *Rezails*, a district which is well irrigated near the junction of the Tigris and Euphrates. Wheat also is extremely productive. The season for sowing is in January and February; for reaping barley in June, wheat and maize in July, and rice

in August. The progress of agriculture, indeed, would be great throughout the whole province of Bagdad, were it not for the devastations of Turkish and other soldiers. Instances of this kind frequently occur, and the pillage of the rich, flourishing town and mosk of Imam Hussein, which is venerated by the Persians, sufficiently proves that neither arts, agriculture, nor commerce, can ever attain much perfection, while property is so insecure. In 1801, when the principal inhabitants of this city had left their houses to go to the tomb of their patron's father, 15,000 Wahabees attacked it, put men, women and children to the sword, cut open the women with child, and it is said, drank the blood of their unfortunate victims. The bricks of the mosk were covered with gilded copper, which they mistook for gold, and were furious at this disappointment. The government of Bagdad, however, was apprized of their attack on Imam Hussein, yet suffered them to carry off their booty, sufficient to load 200 camels, unmolested.

Moussol, situated on the ruins of the ancient Nineveh, in N. lat. 36°, is about 100 leagues from Bagdad; the fertility of the country, and the abundance of fruits in its vicinity, have obtained it the name of the *verdant* Moussol. This city is much smaller than Bagdad, although it twice resisted Nadir Schah, with only an old ruined wall and twelve pieces of cannon. Here are 5000 Christians, chiefly of the Syrian and Chaldean persuasion, who have several churches, and profess their religion openly. The Dominicans, who, under the pretext of practising medicine, have been long established here, have a splendid hospital, and enjoy the respect of the public. The *Yezides*, Arabs, and Curdes, in the vicinity of Moussel, are perpetually committing robberies. The *Yezides* are a species of Manicheans, they worship God, chiefly under the emblem of the sun, and will not curse the devil, because he is the creature of the Supreme Being. They live on milk, meat, barley bread, and fruits; they have the detestable custom of selling their children in the towns; they are not circumcised, hate the Turks, and appear to have some inclination and respect for the Christians. The robberies of these people are opposed by the Curdes, inhabitants of Curdistan, the ancient Assyria, which extends obliquely to the east of the Tigris, about 60 leagues in length and 40 in breadth. The south part of this country is mountainous, and covered with forests; yet horses, grain, fruits, tobacco, oil, cheese, butter, nut-galls, timber, &c. are abundant; the climate is excellent, and the people active, robust, well made, courageous, but dull, and inclined to mutiny. Their continual

warfare with the plundering Arabs and Yezides, exempts them from taxes.

To this volume is added an account of the sect of Wahabees, which appear to have originated in the remains of the warlike Karmates, mentioned in the *Bibliotheque Orientale* of d'Herbelot. Niebuhr described them as a miserable sect of deists. In the province of Yemen, the centre of the Arabian hords, which inhabit the confines of Africa and Asia, the sect of Karmates has been revived, under the name of the father of their restorer, Scheikh Mohammed, who has constituted himself a prophet, descended from *Suleiman*, a poor shepherd that dreamed dreams. Scheikh Mohammed artfully availed himself of these dreams, and has become rather a reformer of Mohammedanism, than the author of a new religion. Rejecting most of the traditions attached to the Koran, he considers Mohammed only as a wise man, loved by God, like the other prophets, acknowledged by Jews and Christians, and condemns all kinds of worship to created beings, by assuming divine authority to extirpate it with fire and sword. His success appears to have falsified the proverb, that "no one is a prophet in his own country." In fifteen or sixteen years, Scheikh Mohammed subjugated all the wandering hords in *Yemen*, and conquered *Arabestan*, and the districts of *Drehych* and *Lahsa*, his followers taking the name of *Wahabees*, from his father, *Abd el Wahab*. Like Buonaparte, he had himself appointed supreme pontiff, prince and Generalissimo of the Wahabees, and has thus laid the foundation of a religion and monarchy, which may eventually overturn all the existing ones in the surrounding nations. Their religious services consist in reading part of the Koran, but never mentioning the name of Mohammed, and their usual expression is, "there is no other God than God." They are extremely frugal, can pass days without either eating or drinking, live on barley bread, dates, locusts, fish, and sometimes rice and mutton. Their customs are as simple and rude as their manner of life, which is that of perfect equality, almost living in community, and treating their chief nearly as a brother, although their obedience to him is most servile and abject. To all funeral pomp they are decided enemies: and their fury in battle is proportioned to their belief that dying with arms in their hands insures them the honours of martyrdom. They are now in possession of Mecca, Medina, and Dgedda, the inhabitants of which, it is said, have adopted their tenets; and there is every reason to conclude that Syria and Mesopotamia, including Bagdad, Bassora, Moussol, Aleppo, and Damas, will shortly fall under their domination.

A brief account of the sect called *Yezides*, translated from the Italian of Garzoni, is added to this work by the editor, and a translation of some pieces of Persian poetry, by the present King of Persia. It appears that Major Scot Waring's tour, has been very useful to the present compiler, who has copied even more liberally than he avows.

Discurso Politico Moral, ó Introduccion al Periodico Correo de la Alianza, ó Inglaterra y Espana, &c.

A Political and Moral Discourse, introductory to a weekly publication, entitled "Correo de la Alianza," Courier of Alliance, or England and Spain. In 8vo. Du'au and Co. Hatchard, Wingrave, Murray, Cradock and Joy, J. M. Richardson, Boosey, Lackington and Co.

THE utility, if not the necessity, of periodical publications, in foreign languages, issuing from the metropolis of the British empire, has lately become so obvious, that it would be an imputation on the common sense of Englishmen, to attempt to prove it. The editor, therefore, of this work, justly commences by affording his readers a gratuitous specimen of the style, manner, and principles, which they may expect in his journal. He opens his discourse with an inquiry into what age of the world were the people most miserable? After citing the opinions of various historians, the conclusion is irrefragable, that the present age, although the most enlightened, by the ambition of one man, is really the most miserable, which has hitherto existed. Hence a question naturally arises, what has occasioned such a deplorable and grievous state of things? This leads to a more extensive investigation of the civil policy of Europe, and points to France as the pandemonium, whence all the destructive principles have issued, like the evils out of Pandora's box. Not content, however, with the superficial and common views on this subject, our Spanish author proceeds to the reign of Lewis XIV. and traces the origin of all the horrors which have since desolated Europe, to the insatiable ambition of the minister Colbert. This is investigating the history and European policy in a truly philosophical manner, at the same time that it most completely unmasks Buonaparté, deprives him of the imputed merit of those gigantic plans, and unfolds to public view the real designs and views of France for more than a century. Frenchmen may declaim against Buonaparté, but they would not, perhaps could not, thus have exposed the crimes of their country with the same fidelity.

The projects of Colbert, Senor Diaz demonstrates, were contrary to the physical institutions of society, to the relative nature of different countries, and to that mutual harmony, benevolence, and dependence, which should subsist between all human beings. His wish was to make Frenchmen every thing, to raise France over all other nations, and to make the other people of the earth, their slaves as servile and abject as their domestic animals. The policy of Prussia, and its effects on the German empire, naturally follows the exposure of that of France. The imbecility and corruption of the other continental courts, are next noticed, and contrasted with the uniform stability and rectitude of the British. Here the character and conduct of Buonaparté are introduced as far as relates to his usurpation of the supreme authority in France, and his fraudulent letter of peace to the King of Great Britain. This artifice leads to a very happy parallel of the same treacherous tyrant's recent conduct to Spain, and also to the bad administration of justice in two extensive empires, as appears in that of Russia and of France. Here the author truly observes,—

"Does Buonaparté desire conquests? if he makes all his glory consist in this word, he might attain his object, without wounding the sacred rights of humanity, now afflicted, and melancholy by his crimes. Let him cultivate the forty leagues of waste lands and moors, which the French call *Landes*, between Bayonne and Bourdeaux, now like the deserts of Arabia Petræa; this would be the best conquest which the French could desire. Let him conquer, if he can, those hearts which he has so much grieved and oppressed; as this is the only conquest capable of tranquillizing the fears and the apprehensions of his conscience."

The latter sentence leads the eloquent writer to digress a little, to shew, with Seneca, that all depraved and callous as Buonaparté is, he has nevertheless occasional visitations of the internal monitor—conscience. The subject, at the same time, very justly leads to the conduct of the Spanish bishops and clergy with Manual Godoy; this is a proper place to investigate the operations of conscience, and the deviations from its dictates. Here the virtuous indignation of the writer is expressed in language highly worthy of the subject, but which to Englishmen unacquainted with the political state of Spain during the reign of Godoy, cannot be duly appreciated. The scandalous corruption of public morals, the still more atrocious abuse of religion, and the avarice, luxury, tyranny, and licentiousness of this upstart, must necessarily arouse all the latent energies of every true Spanish patriot, and of every friend to

civil society. The following address to the Spanish people, after viewing the digrace which has been brought on their country, is pathetic.

" Poor people of Spain! you have always been great, lofty, noble, and generous, but too good and hence too unfortunate. Your goodness has made you credulous and superstitious, as would appear from your always adhering to those who have directed you. Unfortunate people, paying that which you owe not, and weeping for the sins of others. Henceforward learn the necessity of informing yourselves, in order that you may not, as hitherto, be led like miserable slaves; learn, from such fatal examples, learn to live, listen but to the voice of the country, and to your reason, which is to estimate nothing but merit, reverence nothing but virtue. Respect, honor, the ministers of religion, but more than its ministers respect and revere those who have engaged in the arduous task of effecting the salvation of their country; your poor country that, like a ship tossed by the excessive violence of the winds, and leaky, cannot swim, if the seamen, without lending him their aid, abandon all to the pilot. In grief and adversity we should think less of what we suffer, than of what is necessary for us to do. There is a grandeur of mind in not allowing ourselves to be dismayed by misfortune; there is also a species of well-directed self-love in passing through the midst of difficulties; nor let it be believed that such resistance is beyond the human powers. Cato, said Seneca, shewed the world, that he could live and die without yielding to fortune; no one ever saw him change his manner, character, or conduct, by the revolutions which the State experienced. Cato was always the same; always firm; always constant. Here is the example we should propose to ourselves; and now that the country suffers, now that it is on the point of falling into the chains of a plundering adventurer, it is in this manner we should serve it. Your tears, if you weep, will but debilitate and unnerve your courage, and rather aggravate than mitigate your fate. It is not enough to be intrepid, just, and prudent, for some moments, and on certain occasions; it is essential and necessary to accustom yourselves to the exercise of these virtue. Happy man, who has not at every moment to fortify his mind against the horrors and misery which may arise in a revolution, and who can, with a look of serenity, contemplate the tempest which gathers but to discharge its fury upon him; for, however agreeable the calm may be after a storm, it is nothing compared to that of the unchangeable security which virtue offers to those who truly love their country."

This address, in which the sense, rather than the elegance or animation of the original, has been retained in a *calamo currente* translation, will shew that the author can both think justly, and express himself spiritedly, in a manner certainly not inferior to the last address from the Supreme Junta, signed by the Bishop of Laodicea, which has justly attracted the attention and approbation of almost all persons of reflection. Our

author, turning from the apostrophizing counsels to his countrymen, proceeds in his examination of French policy, the tergiversations and crimes of the revolutionists, the false glory of imperial France, and the atrocities of her self-erected emperor. Here the characters and conduct of the principal ruffians, who have performed a part on the revolutionary drama, at Paris, down to the present day, are depicted in terms equally just, expressive, and energetic. The fate of Spain, the seizure of Ferdinand VII. and the usurpation of the Spanish sovereignty, naturally follow this horrid exhibition, which is executed with uncommon fidelity, feeling, and truth. Any abstract of it, however, which we could give, would not do it justice, and it is much too long for us to translate entire. It is, indeed, a pleasing specimen of the talents and patriotic principles of its author, and a favourable omen that a weekly publication, conducted by such an able writer, with the express design of making both the English and Spanish people better acquainted with, and, consequently, more friendly to, their respective manners and customs, must be eminently useful not only to these countries, but to the cause of humanity in general. The people of South America, hitherto unacquainted with English literature and English sentiments, and inflamed and deluded by French declamations against England, will hence learn the real state and character of Englishmen; the arts, sciences and manner of the British metropolis will be unfolded to them in their own language, in the purest phraseology of Old Castile; the dread of heresy and detestation of heretics will vanish before the light of truth, and they will necessarily become the friends and admirers of that people, whom they have unintentionally injured, through the subtile artifices of French misrepresentations. In addition, therefore, to the commercial advantages which such an undertaking offers, we wish it success for the prospects which it exhibits of the extension of knowledge, the general melioration of a vast empire, and the diffusion of peace and good will among men.

We shall only add, that, from the prospectus accompanying this discourse, we learn, that the "*Correo de la Alianza ó Inglaterra y Espana*," will be published weekly by subscription, in Octavo Numbers, at the rate of 50s. a year, and that subscribers' names are received by the Booksellers who publish this discourse. Those who admire the French eloquence of Pelletier, (and all persons of taste must place it in the very first rank) will find it successfully rivalled in the Spanish eloquence of Senor Diaz de la Pena.

MISCELLANEOUS FOREIGN LITERATURE.

La Gerocomie, ou Code Physiologique et Philosophique.

Gerocomia, or a phisiological and phylosophical Code for conducting persons of both sexes to long life and good health. By James Andrew Millot, formerly member of the College and Academy of Surgeons, Accoucheur to the late Princesses, &c. pp. 494. 8vo. Paris, Buisson.

This book may please, and perhaps in so doing, be useful to those elderly persons who like to gossip about their health, and whose vocabulary of conversation seldom extends beyond the terms for the common changes in the atmosphere, and the situation of their amusing pains and infirmities. The author, as might be expected in an old obstetrician, is superstitious, loquacious, and very good humoured; but his effusions are fit only for persons who have passed their 8th lustre, and who have no knowledge of medicine, or of the injurious effects of strong passions on the health and constitution. Many of the author's moral maxims, collected from various writers, ancient and modern, and his suggestions for the preservation of health, would be useful, were they not mixed with superficial views of the animal economy, and consequently often treating subjects so lightly as to render them indecent and highly improper for the use of young persons of either sex. M. Millot's medical advice, however, is still more defective than his moral precepts, a few of which are worthy of attention, particularly as they are enlivened by poetical extracts. Among the anecdotes of longevity we find the name of *Pawe*, a canon in the German church, who died in the spring of 1799, at the age of 152; his usual food was old cheese, milk, coarse bread, small beer, and whey. On such anecdotes, the author founds his directions for attaining long life and good health.

Correspondance inedite de Madame la Marquise du Deffand.

The unpublished Correspondence of the Marchioness of Deffand, with d'Alembert, Montesquieu, the President Henault, the Duchess of Maine, Mesdames Choiseul and Staal, Marquis of Argens, Chevalier d'Aydie, &c. 3 vols. 12mo. Colburn, London. 1810.

We know of few books capable of conveying with less moral injury to the English reader, a juster knowledge of the character, manners, and real disposition of the French, than may be acquired from these letters, and the characteristic sketches, called portraits, at the end of the third volume. The endless tissue of unmeaning compliments; the forced expressions of love and friendship on the tongue, whilst the heart was tortured with hatred, aversion, jealousy, and all the violent or disgraceful passions; the semblance of exterior and verbal politeness; the studied, yet tolerably apposite compliments, and that familiarity of epistolary communication, as well as the extensive reputation of the writers, all contribute to render these volumes worthy of a place in every French library. But a small number of

the letters are written by Madam Deffand, whose epistolary style, was recommended as a model, by d'Alembert; but this gives variety and naturalness to the collection. As Madam Deffand was blind thirty years before her death, her remarks and letters, perhaps, owing to this circumstance, are particularly interesting, especially in what relates to the secret operations of the passions, of which she was often a prey. Vanity, caprice, studied flattery, jealousy and chagrin, nearly include the miserable circle of French existence.

REVIEWERS REVIEWED.

The Critical Review, (from January to April 1808) *and Coxe's History of the House of Austria;—Corry's Observations on the windward Coast of Africa;—Stone's Letter to the Bishop of London;—Polwhele's Poems;—Aristotle's Nicomachean Ethics;—Howard's translation of Ovid's Metamorphoses;—The Barrister's Hints on Evangelical Preaching;—Emancipation in disguise; and the third Book of the Minstrel in continuation of Beattie's.*

Assuming the innovating—the melancholy motto, "Permutet dominos et cedat in altera jura;" the "NEW CRITICAL REVIEWERS" set out with a determined resolution to abuse all those (particularly in the line of philology) whom their predecessors in office, of slighted memory, had thought proper to recommend to the public attention.

To this terrifying list of proscribed authors, they add, pro re natâ, a great number of others: and in almost every instance of censure, as attached to a well-known writer, we see pique and prejudice operating to the suppression of judgment, candour, taste, and all the sound principles of criticism.

In short, this Review should be entitled "*The Satirical,*" rather than the Critical—not for its wit or humour, (for to these it has no pretensions) but for its acrimony; and "*the hypercritical,*" for its ignorance and presumption.

In the volume before us, "*Coxe's History of the House of Austria,*" first presents itself.*

And here we are treated with a pretty copious effusion of gall. The Critics first sneer at "the ponderous quartos"—then tell us, that "Coxe is not qualified for his task"—inform us, that "with the private character of his sovereign, the historian has nothing to do," (obliquely flinging a reflexion on we know whom) that "on the Swiss republic, Mr. Coxe is insufficient," and, that "his language is cold, weak, and often sophistical." The avidity, with which they seize every opportunity of depreciating the character of sovereign princes, is more especially to be remarked in the course of this critique.

* Pp. 1, 14.

Mr. Coxe had drawn a very just character of Charles VI. who, however, in the opinion of these gentlemen, "was weak, arrogant, and self-sufficient;"—"a Marplot," "full of caprice, affectation, and impertinence." When we hear of the "great Eugene," we are reminded of his "foolish master." The Emperor Francis, of Lorraine, was "a mere cypher of royalty." "The same atrocious project united, in the bonds of villany, those two exalted ruffians, Frederick, and Maria Theresa." "The profligate immorality of courts!" "The old Imperial Harriden"—"her arts of abandoned perfidy, injustice, and unprincipled violence,"—is such language to be tolerated, amidst inuendoes the most palpable, and comparisons the most invidious; amidst the virulence expressed against our own country, all the measures of our government, the applauses lavished on the common enemy, and the glories which invest the throne of Buonaparté?

In their account of "*Corry's observations on the windward coast of Africa*," these "Satirico-hypercritics"* tell us, with a sneer, that Mr. Corry was "not deficient in those hyperboles of compliment, which are so grateful to the ears, whether [either] of savage, or of civilized kings." But we could scarcely help shuddering at the following most execrable paragraph: it contains a dreadful blasphemy. There is a sin against the Holy Ghost, which shall not be forgiven, either in this world, or in the world to come. To this sin, we have here a near approach. "We wish that *superstition* were always found the cheap defence of nations. Marraboo's notions of the supreme Being, though stated by Mr. Corry, to have been confused and contradictory, were at least superior to those which prevail among *many of our more enlightened countrymen*. He remarked of the Deity, *that he pass all men*, AND WAS NOT BORN OF WOMAN." !!! Our wonder at this passage, indeed, was somewhat abated, when we read; "The Mahomedan seems to be the most predominant religion in Africa; and this is probably owing, not so much to the sensuality of the promises, as to the simplicity of the creed. That '*there is but one God, and that Mahomet is the prophet of God*,' is the only article of faith which is imposed on the votary of Islamism; and, *whatever doubt there may be*, with respect to the second part of the proposition, there can be none, with respect to the first." p. 20.

By this, it appears, that our Satirico-hypercritic is a Musselman. Nothing can be more clear. Writing in a Christian country, and yet believing in the Mohammedan religion, he would scarcely have presumed, with all his presumption, to speak in plainer language. Whether he be a Christian renegado, or a genuine Turk, is a question not so easily resolved. In his ferociousness, mingled as it is with stupidity, he carries, to be sure, pretty strong marks of the Turk about him. But his impudent familiarity with "the sceptre and the crown," savours, we confess, much more of the renegado.

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* Pp. 15, 22.

The comment on "*Stone's letter to the Bishop of London,*" exhibits so many horrid features of jacobinism, and infidelity,* that we cannot, by detaching a paragraph or two from the whole, convey to our readers any adequate idea of the performance. We can only say, that the mild forbearance of our government, is most completely proved by the circumstance of its still permitting him to write, without molestation, who rails against the established clergy, as persons employed to repeat the old common-place of ignorance and superstition—who declaims against the prosecution of Stone, as worse than a popish persecution, and against our bishops, as the abettors of it, and who calls upon the House of Commons, to put a stop to the further progress of ecclesiastical domination.

A piece of hypercriticism now attracts our notice, not more distinguished for its want of common honesty, than for its audacity—we allude to "*Poems by Mr. Polwhele,* in three volumes, 12mo."†

"For the merits of the present publication (says the Critic) we should not say much, after the ample share of notice, that the author has from time to time received from our brother-reviewers, did we not conceive, that our good brothers have been, by some means or other, grossly misled in several of the verdicts they have given. We are not now to speak of him as a topographer, an historian, or a divine; and will only say, that his merits as a poet, have been, in many of the publications we allude to, overrated, with as little regard to truth as modesty. Nor, in saying so much, do we, by any means, intend to charge Mr. P. with the crime of having been his own reviewer; since we do not believe, that any man, since the days of Æneas, ever had the impudence to praise himself so fulsomely." Now it appears, from this account of the reception of Mr. Polwhele's Poems, in the literary world, that, in many of the Reviews, they have been spoken of, in the highest terms of panegyric. This is a most impolitic concession on the part of the present caviller. Though his verdict be against the poet, yet he tells us, that the verdicts of his brother reviewers have, all along, been quite the contrary. Such were those of the Critical Review, (properly so called) the English, the Analytical, the Monthly, the British Critic, the Antijacobin, the Gentlemen's Magazine, the European, the Monthly Mirror, the Monthly Magazine, the Annual Registers,—cum multis aliis.—Even Aikin, with all his prejudices against Mr. P. as a zealous friend of the establishment, has allowed his respectability as a poet. And is this man daring enough to oppose his single judgment to the united opinions of such a host of critics? Or, if he has, will the public pay any attention to his solitary voice? "In '*Sir Allan,*' (says this man) 'there are some descriptions which would be pleasing, if they were less obscure, and some thoughts that would be pretty, if they were

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* Pp. 22, 33. † See pp. 53. 56.

less affected." Lines are then produced which, under all the disadvantages of transplantation, are neither affected nor obscure. And amidst all his unprincipled abuse, the Satirist cannot but allow, that the volumes contain some good poems.

To the article on "*Aristotle's Nicomachean Ethics*," we have nothing to object, but one or two inaccuracies of expression;—such as the occurrence of *which*, no less than three times in one sentence.* On "*Howard's*† *translation of Ovid's Metamorphoses*," the Hypercritic is very bold in declaring, that "the collection formed by the assemblage of Dryden's felicity, Addison's diligence, the delicacy of Pope, the sweetness of Rowe, the tenderness of Gay, the vivacity of Congreve, and the freedom of Garth, though more popularly known, is *not more generally excellent* than the Metamorphoses by *Sandys!!*" This is a species of exaggeration perfectly characteristic of the adventurers in criticism before us. In philology, such hyperboles can only excite contempt in the learned, and raise, in the less informed, the stare of stupid admiration. We heartily wish, that they were confined to philology.

The "*Barrister's*‡ *Hints on Evangelical Preaching*," [at p. 178.] should be taken with caution. We were disposed to receive them favourably. At the same time, it must be acknowledged, that Hawker is greatly misrepresented both by the Barrister and the Hypercritic. Hawker never said, "Sin, that grace may abound." Besides, the Barrister is a *mere* moralist—a Socinian—almost a deist.

In his abuse of administration, under the article "*Emancipation in Disguise*," our critic is thus elegantly alliterative: "What inhumanity and folly in the clamours which have been raised by our purblind, penny-wise, and pound-foolish politicians!"§

In criticising the *Third* book of "The *Minstrel*,‖ *in continuation of Beattie's*," we think the writer has betrayed his incompetency more palpably, than in any other philological discussion in the volume.—He has the temerity to prefer the new minstrel to the old. The present writer appears to have measured every stanza with the structure of the poet whom he imitated. Beattie, on the contrary, seems to have been imperceptibly, though deeply, imbued with the stanza, from much reading and long practice. To him it became habitual, and flowed with the vehemence of an extemporaneous effusion.

Our reviewer, gentle reader! asserts directly the contrary.—— "De gustibus (you may retort) non est disputandum." If you repeat this proverb, so grating to our ears, we shall remind you that, among a variety of tastes,—a hog, also, hath his taste. But let us appeal to proof. Nothing can be fairer than the adduction of objectionable passages (such, at least, as appear to us objectionable) from the extract which is displayed to our view, as the best part of this equi-

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* Pp. 56—59. † Pp. 70—72. ‡ Pp. 178—183.
§ Pp. 188—195. ‖ Pp. 265—274.

vocal production. The extract, short as it is, will furnish us with specimens of *Prosaic expression*, of *common-place*, of *feeble*, and of *stiff phraseology*,—of *technical or artificial imagery*, of *redundant epithets*, of *false rhymes*, and of *jingling or clashing words*,—of *awkward periphrasis*, and of *repetitions improper, or implying a poverty of ideas.*

First,—For *Prosaic Expression.*

" The breeze had shaped its way
To where, beyond a northern point, the shore
Narrow'd into a quiet bay,
By the glen in which the hamlet lay."

" That distant point the minstrel also gain'd."

" And now the vessel safely moor'd he view'd."

" Edwin's generous soul was ignorant of fear."

" Proclaim'd him somewhat sunk into the vale of years!"

" Used are we to hard fate!"

We cannot conceive that these lines are very far removed from plain prose.

Common-place Expressions.

" ———— tender sighs of love,
———— sublimely grand.
———— the channel of their blood
Flowing from sire to son."

" ———— the sound of war's alarms.
———— these calm sequester'd bowers."

Feeble or Weak Lines.

" 'Twas on a night most suited to his soul,
A feeble ray still rescued from the dark,
By the uncertain pencil of the dawn,
To rob us of our cherish'd liberty."

Stiff Expression.

" Seems like some fairy land that by its wonders charms."

Imagery drawn from Art.

" Night withdrew her veil of *sable lawn*."

Redundancy of Epithets.

" Furthest Eastern billows."——" Distant bounding bark."——" Sable plumes in gloomy pride."

False Rhymes.

Drawn, withdrawn!!——*hairs, years!!*——*wait, hate!!*——*sea, liberty!!*

Jingling or Clashing Words.

O'er each face——*before* them lay——the broad *claymore*, &c. &c.

Repetitions, &c.

Night *withdrew*——the shore *withdrawn*——*distant*——*distant*——and *distance*,——all in the same stanza.

Awkward Periphrasis.

"Kindled in Edwin's cheek a *glowing change*,"——for kindled a glow. But the rhyme required *change*, &c. &c.

"From the above *extract*, (says this egregious judge of poetry) our readers will be enabled to form an *exact* estimate of the powers of our author." [p. 273.] So say we.—Is it not astonishing, that any one who had the ability to write a single paragraph of tolerable prose, should have so committed himself? But it required no great sagacity to account for this strange verdict. We instantly found the clue in the following lines.—

"DETESTED KING! what mighty prize is thine,
That haughty England lifts her head so high?"

'Twas "all for ardent love of sacred liberty," that this new minstrel presumed to sing or say what he hath so delightfully sung or said, to the Jacobinical ears, yet so miserably to ours.

Some strictures on Vol. XIV. will shortly be given.

POETRY.

To the Editor of the Antijacobin.

SIR,—The following imitation of Scaliger's epigram, at the conclusion of Dr. Parr's preface to his work now under your Review, may perhaps be thought not unworthy a place in your useful publication. The original you have before you.

MISOCOLAX NORFOLCIENSES.

By T. W. C***, Esq.

If in these revolutionary times,
I should be doom'd to suffer for my crimes,
From H*****us driven; in such choice of ill,
Let me raise ballast, dig the mine, or turn the mill,

Rather than hear the infuriate Doctor speak,
Translate his English, or than read his Greek!
Or, all-bepraised, be forced to set my hand
*To letters which I cannot understand!
All plagues in one, or sure of all the worst,
Is with a vain, pedantic flatterer to be curst!

* See the County papers for August, or September, 1802, at the conclusion of the contest for the county of Nor——k.

P. S. The Calendar of Assize for the County of Warwick may be of use in elucidating who was the *enlightened Friend* who was hanged, (it is conjectured for murder, or subornation of murder) and *the first offender* for whom Dr. P. petitioned in vain.

MISCELLANIES.

To the Editor of the Antijacobin Review.

SIR,—I have just observed, in your excellent Review, for November, a judicious remark on St. Cuthbert, who has been introduced into the last Volume of the Archæologia, rather by a side wind.

In a little work which I have just published, on the Study of the History of England, are these words "Two circumstances I will just "mention, to shew how ineffectual your enquiries will be on this sub- "ject; (whether St. Paul or Joseph of Aramathea were in Britain "or not) Joseph of Aramathea and twelve others came to Britain, "and received a grant of twelve hides of land for their subsistence, "and the *Angel Gabriel* commanded them to build a Church at Glas- "tonbury: now, if you have a swallow wide enough to take in this "story, you may, indeed, believe that St. Cuthbert, is *soft* and *sound* "in his coffin: which story of St. Cuthbert squeezed itself into that "very respectable book, the Archæologia, vol. 16. p 17, 18. How- "ever the corpse is in very good company, being associated with an "ancient manuscript of St. John's Gospel, near 1200 years old. I "think St. Cuthbert is ushered in with more gravity than he is enti- "tled to."

Now this looks so very much like a plagiarism from your Review, that I am extremely anxious to do away any suspicion. We most certainly agree on the monstrous absurdity of the thing: but as my manuscript was placed in the hands of Messrs. Cadell and Davis, and that sheet printed off *near a month* before the Review was published, it could not have been the case.

It has been my endeavour, all along, where circumstances would permit, to caution the reader against the slow march of Popery on the one hand, and the hasty strides of Mountebank Preachers on the other: on the Mountebanks I have said,

"These two men, Messrs. Whitfield and Westley, have done in-

" calculable mischief; from their ashes have sprung thousands of " Mountebank Preachers, who have erected Gospel traps, to catch the " unwise and unwary: in many parishes have they already entrapped " nearly half the congregation of the established Church: and this " levy in about 50 years. Now, if the Mountebanks meet with the " same success in recruiting, for the next 50 years, nearly the whole " will be caught. The Church of England, it is true, will have all " the HONOURS; but the Gospel Traps will have all *Trumps*; who " then will get the *odd trick?*"

I am, Sir, your constant reader,

SAMUEL DALES.

Crescent, Kent-Road, Dec. 29th, 1809.

We entirely exculpate this respectable Gentleman from all charge of Plagiarism, and shall be happy to receive his book, to which he may be assured, impartial justice shall be done.

The Necessity of Union of Effort among the Clergy of the Established Church.

To the Editor,

SIR,—The alacrity which the Editors of the Antijacobin Review have ever displayed in defending the cause of religion, or any thing connected with it, induces me to request, that as soon as their convenience allows, they will insert this address to the clergy, in hopes that their attention may be excited, and they may be persuaded, collectively, to lend their aid, in averting the imminent danger with which they are menaced. That a combination has long been formed, to undermine the principles of our religion, by introducing the gloomy tenets of Calvinism, and that to effectuate this every nerve has been exerted by its advocates, to bring discredit and disgrace upon the ministers of the establishment, has been long felt, and sorely lamented. It is notorious, that innumerable sectarists are daily appearing, all of whom, however discordant may be some of their opinions, unite in a vehement, uncharitable attack, upon the regular clergy. Animated as it were by deadly hatred, they throw out their invectives indiscriminately against the whole body: neither ridicule nor calumny is spared; and endeavouring to alienate the minds of the middle and inferior classes of society, from their parish ministers, they produce incalculable mischief. These enemies of the church act in concert; they have their regularly-appointed committees; they hold monthly and weekly meetings; they have a well-concerted chain of connection with each other, however remotely separated, and publish, with ostentatious design, their triumphant progress; displaying an activity worthy a better cause. In despite of reason, they are become a numerous, and, from the unjustifiable means to which they resort, a formidable band; unless some speedy, effectual steps are taken, and some method devised of opposing their attempts, they will have established an influence over the opinions of the people they have deluded, which it will be difficult to counteract. To

prevent this evil, if the endeavour be not already too late, from becoming irremediable, the clergy must collectively imitate the example of these zealots, in that part of their conduct which alone merits imitation; and a line of communication must be drawn, so that there shall be one common centre of union, and an intercourse be formed, by means of that centre, between the remotest extremity of the kingdom. Individual zeal has long been active; and the piety, which has lamented the daily increase of schism, and beheld with much disapprobation the conduct of its promoters, has in vain exerted itself to stop the torrent, which threatens to overwhelm the land. But individual strength, however respectable, must yield to numbers; individual exertion cannot successfully oppose the attack of those, who have combined all their powers, to carry their plans into execution; unless, therefore, the clergy can be brought to act together, and some system of co-operation be devised, these people will accomplish their design; and the parish ministers will lose all that influence over their flocks, which, as true and faithful shepherds, they are solicitous to retain. To pronounce the eulogium of these parish ministers is not now necessary: it suits neither time nor place; but we may hazard the assertion, that speaking of them collectively, they are distinguished by true piety, eminent talents, and an anxious desire, "as stewards to be found faithful." The loss of influence so much to be lamented is not to be imputed to their deficiency; but, pardon the harshness of the expression, to the unworthy artifices of those who oppose them. It has long been my ardent wish to see some distinguished member of the church start up, and exhort the clergy, to devise some mode of acting together, for the purpose of vindicating publicly the clerical character from the unmerited obloquy with which, it is loaded, and of rescuing the people committed to their charge, from the seduction of those false teachers by whom they have been beguiled. No one has hitherto appeared to sound the alarm upon this occasion; but the hint once given, and this business once commenced, it is hoped many will be roused, ready to unite in framing, and adopting some salutary regulations, to accomplish this desirable event, so that the widely-dispersed clergy, who are confined by duty and limited finances, to their own parishes, may be enabled freely to communicate with each other; and that various points of intercourse be established, for the purpose of collectively watching over the interests of religion, and of endeavouring to frustrate the designs of those, who are busily employed, and anxiously meditating, to work their downfall. In framing this address, I have studiously avoided all terms of reproach, and endeavoured to shun every species of intemperate warmth; let not, however, what is dictated by a love of moderation, be mistaken for want of zeal. Conscious that the cause of truth is never benefitted by intemperance; actuated by true Christian love and charity, and influenced by no other motive, than an earnest desire, "that all who profess, and call themselves Christians, may hold the faith in unity of spirit, and the bond of peace;" my aim is

to promote, by the united efforts of the established clergy, this blessed effect. No time is to be lost— delay is most dangerous; the evil has made a rapid progress, and nothing but unremitting attention, and speedy application; nothing but the united exertion of zeal and knowledge, aided by that power which can avert all ill, can stop the infection. Let me then once again urge those who have talents and leisure for this important task, duly girded, and zealously in the defence of their religion, to come speedily forward, and undertake this office while it is yet day; before the night cometh in which no man can work.

SALOPIENSIS.

If this address should at all answer the expectations of the writer, and any inquiries be made with a view to further the object proposed, his name and address will be given by the Editor of this Review. He will feel much gratified by their correspondence, and be extremely happy to co-operate in promoting a scheme, which to him appears most important. Considering the heavy expenses of distant postage, it is hoped that his request to have all letters free of charge will not be thought indelicate.

Church Livings, Tithes, and Right of Presentation.

To the Editor, *Nov. 27th*, 1809.

SIR,—What measures will be adopted by the legislature to augment the revenues of small livings, at present we know not; but I will venture to affirm, that the adoption of my plan, in its fullest extent, as explained in your last volume, page 523—528; and, in addition thereto, a parliamentary grant of one million of money, will be attended with little comparative *practical* good, unless the avenues to *simoniacal* contracts be closed, and the doors, that open thereto, more effectually barred than at present. Without adverting to any *particular instances*, that induce a belief on my part, that simoniacal contracts are become a very common mode of obtaining church preferment, I shall argue the probability of their existence upon *general* grounds. Every one knows how common it is to see the sale of advowsons advertised in the public papers, and it not unfrequently happens, that the purchase thereof is sought with avidity by men of avaricious principles, who have no relatives, or particular friends, to bestow them upon; and who, in some instances, are justly suspected of being not only indifferent, but, in principle, even adverse to the doctrine and discipline of the Church of England. Now when we reflect upon that subtle spirit of fraud and *deceit*, which characterise too many dealings between man and man, is it reasonable to suppose, that a sum of several hundreds, it may be thousands, of pounds, always bearing a proportion to the real value of the living, will be advanced by such individuals merely for the *honour* of the patronage? I can conceive it possible for a parent to adopt such a measure for the benefit of his child, or for an independent

gentleman, for the sake of establishing in life some near relative or dear friend; but no other circumstance can I call to mind to induce a belief, that any man, but more particularly one of a mercenary disposition, who has purchased the right of presentation to a living for a considerable sum, will present a clergyman, without previously receiving, or, at least, securing, the *sum laid out*, if not with the addition of a considerable *profit*. Now if the presentee be poor, how is the sum likely to be raised and secured, but by secretly reserving some portion of the emoluments of the living; and if he is in good circumstances, and remunerates from his own private property, or by his interest procures some great privileges or advantages to the patron; such a person becomes, to all intents and purposes, the purchaser; and though he might escape the punishment attached to simoniacal contracts, by secrecy and collusion, yet he certainly is guilty of simony and perjury, which, if the law could discover it would punish. As our laws now exist, the proof of such delinquences, and crimes, is difficult to be obtained. They therefore, on that account, seem to me to be in want of correction and amendment; aud, in this letter, I propose to submit to the public my plan of effectually putting a stop to all simony; but previously thereto, and as connected therewith, I shall make a few remarks on the nature of *the right and title of all impropriators to the tithes*, which they claim as their property; and on the privileges, which certain *lands* have in being *exempt from the payment of tithes*.

Among the impropriators who claim the tithes of certain parishes, and those who claim exemption from the payment of tithes on certain lands, in some particular instances, there is too much reason to believe, that such property and exemptions were originally, either by the present proprietors or their predecessors, obtained by fraudulent and illegal means. That such has been the case in time past, the laws against simony evidently imply; because those laws, as far as I understand the principles of them, were made to prevent the patron partaking of the profit of a living, either by reserving some portion of the tithes, or being indulged in some exemptions. They were also intended to encourage merit in the less opulent, by destroying, as far as laws can destroy, the influence of money in procuring church preferments,—as the following words do plainly shew: "Whereas some of the clergy have procured preferment for themselves, by buying ecclesiastical livings, and *others have been thereby discouraged*." (12 An. st. 2. c. 12.) Now no laws are made against abuses and corruptions, till such become flagrantly notorious. Again, the consideration that our laws against corrupt bargains in conferring and obtaining church preferments, were made at different successive periods, proves that the church continued to suffer from them from time to time; and that man must be very ignorant, indeed, of the dealings of the world, who will believe, or can suppose, that, from among several thousands of patrons and incumbents, there will not be found many of both descriptions, who will consent to, and connive at, illegal contracts; if they can evade

the law; some being influenced by mercenary and avaricious motives, and others by indigence, and the almost irresistible impulse, which will arise from the desire of relieving the wants, and of appeasing the cries of a wife, and helpless family of young children. Let us consider the probable conduct of an unprincipled patron; and, first, of one who is possessed of the greatest part of the lands in a parish, as well as the manor and the advowson; such a one might feel desirous of having his estates tithe free, or subject to a light and easy composition, which would considerably enhance their value, and, of course, be highly gratifying to the feelings of avarice. To effect this, such a patron would select an indigent clergyman, some relation, or intimate friend, who would have no objection to coincide with his views, and present him to the living, on condition that he would accept of a certain composition for tithes, and not trouble the parishioners for any advance during the time he held the living; nay he might take the tithes to himself, and pay the said composition. The next heir we will suppose to act upon the same plan, and to present a clergyman, who is willing to accept of what the last incumbent enjoyed. Thus, by repeatedly reserving the tithes, and paying, from time to time, one certain composition for them, a prescriptive right to such tithes may have been claimed; and, in order to corroborate such claim, at some period, a memorandum might be interpolated in the terrier, affirming, that the tithes of certain lands belonged to the patron, and the copies of future terriers state the same. The well known variation in terriers justifies such a supposition; and thus, it is possible some impropriations might have originated. Again, a patron, possessed of a certain estate in a parish, might, in like manner, have procured for it an exemption from the payment of tithes.

From the above considerations I am inclined to believe, that the state of impropriations, in regard to the right vested in the present proprietors, is nearly as follows:—1st. Some possess, and inherit, tithes illegally and fraudulently obtained.—2ndly. Some might have purchased and given a valuable consideration for tithes originally so obtained, while a third class, and we will hope by far the most numerous, possess and inherit impropriations which were justly and legally acquired. However, if there be just reason to suspect that, from among seven or eight thousand patrons, there may be found not more than 7 or 8 corrupt bargains in a generation, it becomes the legislature to devise means of regaining what has been taken away, and to prevent a repetition of similar frauds; for be it remembered, that "God's house is a house of prayer," it must not be made "a den of thieves," or "a house of merchandise," in *one single instance*.

I now proceed to submit my plan of effectually "overthrowing the tables of the money changers in the Temple of God," and of regaining what thieves might have stolen therefrom.

First. I propose that every impropriator, whether lay or ecclesiastical, shall be compellable, by law, to make a true statement,

upon oath, of the average annual value of his tithes for the last seven years; That all such statements shall be recorded in a public register, which shall be deposited in the office of the governors of the church finances,*—and I will call it the "*Register of impropriations.*"

Second. That every impropriator shall be compellable, under pain of forfeiture, to shew his right and title to the tithes which he claims as his property, and deliver it, at any place and time, to proper persons appointed by the Bishop of the diocese, to inspect the same. That he shall also make, or cause to be made, two abstracts thereof, and send the same to the Bishop of the diocese; one of which shall be deposited in the registry of the diocese, wherein the tithes are situate; and the other with the register of impropriations, (See the above article.) That such abstract shall also be printed on a board, which shall be fixed in some conspicuous part of the parish church, where the tithes are situate.

This latter mode of proceeding would give such publicity to the title, so as to enable the parishioners, or others, to detect any flaw, and to expose a surreptitious claim, if any such had occurred, of late years, within the memory of man; and in order to encourage such exposure, I propose that a high reward be offered to any one, who can produce evidence to prove a corrupt contract on the part of impropriators in regard to such impropriations. And that such offer be affixed to every abstract so printed.

Third. I propose that easy access be had to all documents deposited in the registries of the disoceses, which may be evidence of the rights belonging to all benefices, (such as ferriers, &c.) by making a general regulation, that it may, and shall be, lawful for any man to inspect any such papers, for a certain length of time, upon the payment of a certain sum; which I propose to be as moderate as possible: that he shall also be at liberty to make extracts from, and take copies of, such papers if he pleases; such extracts and copies, however, so taken, shall be no evidence in a court of justice.

This last regulation would enable a person to investigate a doubtful title at little expense. And if the legislature would hold forth every encouragement to such investigations, it is possible that much now lost would be regained to the church; and future attempts to rob it would receive a salutary check.

Fourth. I propose that no contract in the sale of impropriations shall be valid, until a written notice, or information, thereof has been sent to the Bishop of the diocese, who shall cause the same to be registered in a register, kept for that purpose in the registry of his diocese; and also in another like register, kept at the office of the governors of the church finances, in which latter office I propose that such notices from the contracting parties be always deposited. When such contracts are thus registered, then the Bishop shall rec-

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* See Vol. 33, page 524.

tify the same to the contracting parties, and no title shall be deemed good and lawful to impropriations from henceforth transferred, unless the Bishop's certificate is so obtained. But before the Bishop grants such certificate, and propose that he order an examination of the title of the impropriator, and a comparison thereof with such documents in the registry of the diocese, as relate to the living of the parish, wherein such tithes claimed, and about to be sold, by the impropriator, are situate. This regulation might be a means of securing good titles to tithes in future, or rather of preventing bad ones becoming valid and transferable.

While I am thus dwelling upon just titles to impropriations, and devising the means of detecting, and preventing bad ones, my secret wish is, that even *good titles* were all *cancelled*; and that the law would not allow of any lay impropriations whatever; or, in other words, I wish to see all tithes revert to the church: it remains then to see whether such a measure can be adopted upon principle of justice. To deprive those of their tithes, who have legally acquired them, or have given a valuable consideration for what they believed to be so acquired, would be robbery; and it might be cruel to take them from those who might inherit tithes illegally obtained, provided such loss would subject them to want and distress; but all, who have robbed the church by their own personal dealings and contracts, ought to be compelled to make immediate restitution whenever such frauds are proved; and, in cases where men of independent fortune have inherited such ill-begotten treasure, to compel them to surrender, it would be but an act of justice. However, from the honest impropriator his tithes must be purchased; and I propose the following

Plan of redeeming Impropriations.

If the Church Fund be permitted to increase from the various sources pointed out in my letter in the Appendix of your last Volume, its produce would, as it is there observed, be very great; in which case I propose that a certain portion thereof shall be annually reserved to create a fund, which shall accumulate by interest, and the annual reservation, till it amounts to one million of money, which I will call the *redeeming fund.* I propose that such an annual portion shall be set out and reserved from the *Church fund*, as will, in the course of *thirty years*, amount to one million, which shall be the maximum of the *Redeeming Fund.*

When the redeeming fund has attained its maximum, I propose that the interest thereof be annually employed in redeeming impropriations after the following manner, viz. that a sum shall be given to the impropriator, that will purchase an annuity equal to the average annual value of his tithes as registered in the "Register of Impropriations" mentioned in the above first article of my plan. Thus, for example, supposing the real average annual value of all impropriations be ascertained, and registered (as proposed in art. 1. above) in the year 1810, then in the year 1840, the redeeming fund would begin

to operate; and, supposing the tithes of the impropriator A. B. are registered in 1810, at the average annual value of 100*l.* then, if his should be first redeemed in 1840, he, or his representative, would receive, as a compensation for his tithes, a sum that will, at that time, (1840) purchase an annuity of 100*l.* upon the receipt of which A. B. or his representative, must give up all claim, right, and title, to such tithes, which from thenceforth should belong to, and be paid to, the *Church fund*, as also should all other tithes of impropriators, as soon as the same shall have been redeemed.—Part of this plan of redemption may be objected to, on the ground that tithes, in the course of thirty years, may, by the improving state of agriculture, increase to double their present value; and, therefore, ought to be redeemed at what may be their average annual value, at the time of redemption. In reply to which it may be said, that many of the impropriations were originally gifts, and of those that have been purchased, nine-tenths, I am inclined to think, were originally bought at what would now be thought not more than one-fourth of their present value. Therefore my proposed regulation would not be very oppressive, or impolitic, when it is considered that the value of the tithes may, in some parishes, decrease; not to mention that there may be found some of such lax principles, who would exaggerate the value of their tithes a few years previous to their probable redemption.

I now proceed to make some remarks upon all

Tithe-Free Lands,

whether the same be the property of lords of manors or other persons. The chief cause, that seems to have procured, in the time past, to certain lands, a *legal* exemption from paying tithes, was the pretext, that the proprietors thereof, or the institutions endowed therewith, promoted the cause of religion, charity, and learning. Monasteries, we find, had their lands exempt from paying tithes; and those lands, which formerly belonged thereto, still retain the like privilege, without their present proprietors being comparatively *in the least* bound by the tenure thereof, to be instrumental to religion, charity, or learning.

Now, though many lands are thus *legally* exempt, yet it is to be feared, that there are many that cannot *justly* claim a like legal exemption; although they pretend to and enjoy it; and this, I infer to be the case from the corrupt dealings that have, in time past, taken place; and to correct which, those laws, of which we are in possession, were framed and enacted, as also from that spirit of fraud and deceit which is a prominent feature in the moral character of the present age. Presumptive evidence is alone what we can act upon in such cases; and upon that alone, laws may be justifiably framed. A thief will not confess his guilt, because he knows he will be punished; nevertheless where there is strong evidence to suspect guilt, our laws will grant a search warrant to detect it. Upon these grounds and principles I propose, that somewhat similar regulations

be made in regard to tithe-free lands, as those above proposed for impropriations.

I propose, First, That a valuation, of all the tithes upon tithe-free lands be made throughout all the kingdom;—and registered, in like manner, as the impropriations, that the names and places of abode of the proprietors and occupiers of such lands shall also be recorded.

Second. That a board shall be fixed in each church whereupon shall be printed the names of all tithe-free lands situate in that parish to which the church belongs, together with the dimensions and boundaries thereof.

Third. That stones, or marks, shall be fixed in order to ascertain the boundaries from time to time with precision and certainty.

Fourth. That no transfer, sale, or change, in the occupation of such lands shall ever take place, without such being registered at the office of the governors of the church finances, and in the registry of the diocese.

That the parties concerned in such sale, or change, of the occupation shall give notice thereof to the Bishop, who shall cause the same to be registered, and, afterwards send to the proprietor, and occupier, a certificate of their having been registered accordingly.—Such certificate shall be annually produced, and shewn to the churchwardens of the parish, a short time previous to the Archdeacon's or Bishop's visitation. And at every visitation, I propose that the names of the proprietors, and occupiers, of all tithe-free lands be called over, and that the churchwardens answer thereto, and testify whether any change has taken place, and whether the same has been duly registered, which they will be enabled to do by a sight of the certificate. I also propose that the boundaries of all tithe-free lands be walked, and the land marks inspected, once every three years, by the churchwardens, and other respectable witnesses; and that, at the succeeding visitation, the churchwardens be required to produce a list of the principal persons, who walked the boundaries; and that such list be deposited in the registry of the diocese.

When a knowledge of the tithe-free lands was thus accurately obtained, and from time to time preserved, all attempts of corrupt patrons to gain future exemptions would be completely baffled: and I propose that every encouragement be given to detect, and expose, doubtful titles, whereby any lands are now exempt from the payment of tithes.

At the expiration of seven years, after an estimate has been made of the value of tithes on tithe-free lands, I propose, that the proprietors of the said lands be required to pay, annually, one-twentieth part of such value, to the church fund, for ten years, and, after the expiration of the said ten years, one-tenth part of such value, until the said tithe be redeemed after the manner of impropriations, and thenceforth, the tithes of such lands shall be paid to the church fund. Thus, for example, suppose A. B, has an estate tithe-free, and which he can prove to have a legal exemption; and, suppose the tithes thereof, in 1810, are estimated as worth 100*l.* then, in the

register of tithe-free lands, his estate will be entered at the value of 100*l.* a year for the tithes thereof; and, in 1818, he will be required to pay, to the church fund, 5*l.* a year for ten years, and afterwards 10*l.* a year, until he receives, from the redeeming fund, a sum, that will, at the time of redemption, purchase an annuity of 100*l.* upon the receipt of which his estate would, from thenceforth, be required to pay tithes to the church fund.

If the above proposed regulations, respecting impropriations and tithe-free lands, were put in force, a great barrier would be set up against simoniacal contracts. Still, however, other checks may be wanted; for, according to the existing laws, punishment is attached to both the offending parties.—The patron, who presents in consideration of reward, directly, or indirectly, loses the next presentation, and forfeits the double value of one year's profit of every such benefice, and the person, who has accepted, and procured the living, by giving a reward, is adjudged a disabled person to enjoy that benefice, (31 Eliz. c. 6. §. 5.)

Now, when the punishment is mutual, it becomes the greatest security for concealing the offence.— I, therefore, propose that punishment shall fall *alone* upon the patron, who, in the spirit of the law, is no other than a trustee; and if he makes a gain of his trust, he acts against the spirit and letter of the law, and ought to be punished by being deprived of his patronage,—by being wholly incapacitated for ever in future, in becoming a patron of any ecclesiastical preferment, either by inheritance, purchase, or otherwise. As an encouragement to detect all illegal presentations, let a reward of two years' value of the living be offered to the witnesses, who were privy to such agreement, or to any other person (nay even to the clergyman presented) who could convict a patron of having abused his trust; and let such patron be compellable, by law, to pay such reward. It would be an excellent regulation if no person was suffered to be a *sole patron* of any living, who was not, *bona fide*, a member of the Church of England, and possessed of, at least, 300*l.* a year; which leads me to submit the following proposal, viz. That the sale of church patronage shall not be deemed valid, till notice has been sent of such sale to the Bishop, who shall be allowed one month to inquire into the principles and qualifications of the purchaser; and if the Bishop is satisfied that a proper person has succeeded to the patronage, he shall cause his name and residence to be registered, and send him a certificate thereof, which certificate shall be essential to every title to church patronage.—If, on the contrary, the Bishop has reason to be dissatisfied, he shall be authorised to refuse his assent. Nevertheless the purchaser shall have power of appeal to the Archbishop, and *from him* to the king in council; and if all make a demur he shall be deemed, in law, disqualified for the patronage,

Another check, upon corrupt patrons, would be the following regulation, which would, also, be of service to the public at large, in giving them a knowledge of the rights of the church, which, in

some parishes there is reason to believe, are *purposely* withheld, and concealed, even by the ministers themselves, viz.

That the churchwardens of every parish, or chapelry, shall be required to cause a printed *Table of the Terrier* to be fixed up in their parish church and chapel; and that similar regulations shall be adopted in regard to *glebe lands*, as those above proposed, for tithe-free lands; respecting the latter it may be proper to remark, that it not unfrequently happens, that some small portions of glebe are situate in different parts of a parish, and constitute part of a field, which, with the exception of such glebe, is the property of another person; and in order to make the occupation more convenient, the incumbent frequently lets to the proprietor of the field his small portion of glebe, who either lets or occupies the whole. In tenures of this kind, by long undisturbed possession, the boundaries are sometimes lost, and destroyed; and the quantity belonging to the living is specified by some indefinite term, such as a *day-work*, *butt*, *pike*, and such like; which, sometimes, vary in quantity as much as half an acre or more. Now, when a fresh letting is about to take place, or a separation of the property wanted, the loss of the boundaries, and such indefinite expressions of the quantity, may give rise to serious litigation. The proprietor of the major part of the field may refuse to give up more than the *least* quantity signified by the term; and, also, select the worst situation and quality. I propose that the legislature interfere in all such cases in favour of the church, by enacting a law, that, in all cases where small portions of glebe are intermixed with other lands, and the boundaries thereof destroyed or lost, the incumbent shall have the choice of the best part of the field; and if his portion is expressed by an indefinite term, he shall have the greatest quantity usually signified by such term: This would be but just, because the negligence of those who owned, and occupied, the lands, is certainly culpable; and it is possible, in some cases, a fraudulent design might have induced the destruction and loss of the boundaries. Again, it sometimes happens that a person claims a butt, pike, or day-work, in a field of glebe, and the boundaries thereof are lost in a similar manner. Now, in cases where the proprietor of such butt, &c. has been the occupier of the field of glebe, in which it is situate; and if his decendants, or heirs, have continued in the occupation, or have had the letting thereof, there may be some grounds to suspect the boundaries were lost by design, and from a sinister motive; therefore it would be no injustice to enable the incumbent to retaliate, by setting apart the *least* quantity usually signified by the term, and *where* he thought proper; but, in other cases, I propose the law to be, that the greatest quantity signified by the term, shall be separated in the worst part of the field, or the least quantity in the best.

These regulations respecting glebe lands, which are intermixed with others, may, by some, be thought too trivial for public notice,

but, in my opinion, they would be of great importance, particularly if they extend to lands, that were parts of endowments of public charities, schools, &c.

Before I conclude this letter I wish to make one or two remarks upon

Surplus Fees and Moduses.

When we consider that every minister performs the same duty in christenings, marriages, funerals, &c. it is but reasonable that they should all have the same reward. I therefore propose, that there be made one general table of fees, which, shall be substituted for the present variety observable at different churches, and which are almost every where much too low, when we consider the great depreciation of money of late years.

In regard to *moduses*, they were originally nothing more than a composition for certain tithes, but now they bear no proportion to the real value of such tithes; on which account, I propose that all moduses be abolished; but as the public mind would not be prepared for such a change immediately, let a law be made, that all moduses shall cease to be valid at the expiration of twenty-one years from hence, and then let the tithes which they cover be paid to the church fund. My wish is to see all tithes paid to the church fund, and collected by the appointment, and under the direction of the governors of the church finances, which, I think, may be done without doing much injury to those incumbents whose tithes were thus collected. Thus, supposing a law was made that all rectors and incumbents should be compellable to give at any time, when called upon, an account of the details of the annual value of their tithes to the governors of the Church finances; and, supposing the said governors were empowered to collect, or let, the tithes of the livings, provided they paid half-yearly to each incumbent the average annual value of his tithes for the seven years preceding the time they began to collect them, reserving the quota of contribution to the church fund as explained (in p 524, v. 33.) Where would be the injustice of such a measure? The only objection that I can see to this scheme is, the possibility that tithes owing to the improving state of agriculture, and the advance of property, may afterwards increase in their value; and thus the incumbent would be debarred of making the best of his freehold, a privilege which ought not to be taken from him.—I will allow this objection its due weight; and suppose that, in some instances, the value of tithes may increase; yet it is also possible that, in some places, they may continue stationary, and even decrease as to their value. However, that no injustice may be done to *any one* incumbent, I propose that such law shall not take place till the next voidance of every living, either by death, cession, or otherwise; and, in that case, injustice could not be set up as a plea, for the patron would have no right to complain, his office being in the spirit of the law only a trustee, and the next incumbent would have no just pretensions to murmur, because he would be previously acquainted with the conditions upon which he must accept the benefice. To illustrate this

last proposed law, suppose A. B. is rector of C. the tithes of which living, after deducting all expenses in collecting, and valuing them, are worth 500*l.* a year, then, upon the next voidance, the governors of the church finances, would claim the tithes, and pay half-yearly to D. the next incumbent, 243*l.* 15*s.* 0*d.* which would be half of an annuity of 487*l.* 10*s.* 0*d.* which is 12*l.* 10*s.* 0*d.* short of 500*l.* and that 12*l.* 10*s.* 0*d.* would be the quota to be reserved and paid to the church fund, as explained p. 524 in vol. 33.—And if, at any time, the tithes of the rectory of C. should be worth more than 500*l.* in that, and all such cases, I propose that the surplus shall be paid to the church fund.—Thus the clergy would be exonerated from one heavy burden, which many of them are oftentimes obliged to sustain, and that is, disputes with their parishioners, in claiming their rights, which engender so much strife, and animosity, as to cause a separation from the church, and an encouragement of schismatics on the part of many, who would otherwise be good churchmen.

If the tithes of the country were collected by the state, and the farmers were allowed leases of seven years, provided they occupied their lands so long, such a measure would meet with general approbation among them; and again, if the tithes of the land were set apart *solely* for the support of the established church, and for the endowment of schools to instruct the poor; and if they were in *reality* duly *applied* to those ends, schismatics would soon begin to decrease; and many willingly enter within the pale of the church.

Yours, &c.

A FRIEND TO OLD ENGLAND.

The Reader will please to correct the following errors in the Letter inserted in the Appendix to Vol. 33, *bearing the above Signature.*

Page 524, line 13, for "what they now give" read "what are now."
Ditto, line 28, for "possessions" read "possession."
Page 526, line 6, for "session" read "cession."

LITERARY INTELLIGENCE.

The public will learn with satisfaction, that a life of the late venerable Bishop of London may be expected from the pen of the respectable rector of St. George's, Hanover Square. As it is understood that the reverend biographer has found an ample fund of most important materials among the manuscripts of his deceased uncle, it is to be hoped that, unfettered by the trammels of precedent, he will supply a biographical work of more than common interest and utility.

The life of that extraordinary character, and most excellent man, the late William Stevens, Esq. by his learned friend, J. A. Parke, Esq. is, we are happy to h ar, in a forward state of preparation.

The second volume of that highly useful and well-conducted publication, the Ecclesiastical and University Annual Register is ready for publication.

The following new publications are in the press:

Adultery Analyzed. Dedicated to Mr. and Mrs. —— of fashionable notoriety, 1 vol. 8vo.

A Letter to Sir John Nicholl, on his late decision against a clergyman for refusing to bury the child of a Dissenter. With a preface, addressed to the Archbishops and Bishops of the Church of England. By a clergyman, 8vo.

The history of the Parisian Massacre of St. Bartholomew, wherein all the minute circumstances of that sanguinary event are faithfully pourtrayed, collected from unpublished manuscripts, and other authentic sources; for the purpose of keeping alive in the minds of Protestants a due sense of the real spirit of the Professors of the religion of the Church of Rome. By the Rev. Thomas Comber, A. B. Author of Memoirs of Dr. Comber, Dean of Durham, a Visitation Sermon, &c. One volume 8vo. with beautiful plates, from paintings by De Wilde.

A Tour through the Atlantic, or Recollections from Madeira, the Azores, and Newfoundland, including the period of discovery; produce, manners, and customs of each, memoranda from the Convents visited in 1809, in His Majesty's Ship Vestal. By Robert Steele, Esq. Royal Marines. 1 vol. octavo with a chart.

The Rev. Mr. Phelps has nearly completed his Botannical Calender; it is therefore expected shortly to make its appearance.

Mr. Cumberland's Poem on the Death of Christ has not been to be procured for some time, but we understand that a new edition (being the seventh) is nearly ready for publication.

The difficulty in procuring the dried specimens which accompany Mr. Amos's Treatise on Grasses, having been hitherto so great as to have confined the circulation of that valuable book merely to the original Subscribers, we are happy to state the removal of such difficulty, and that a number sufficient to meet the urgent demands of the public has been at length prepared, and will very speedily be brought forward in a new edition.

A new edition may shortly be expected of Mr. Cumming's observations on the properties of cylindrical and conical wheels, with a supplement containing estimates of the national advantages to be expected from the investigations of the Select Committees of the House of Commons, appointed to take into consideration the acts now in force regarding the use of broad wheels, with such extracts from their reports as relate to that subject.

Mr. Bradley, the author of Grammatical Questions adapted to the Grammar of Linley Murray, with notes, has in the press a similar series of Questions on Dr. Valpy's popular Latin Grammar.

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